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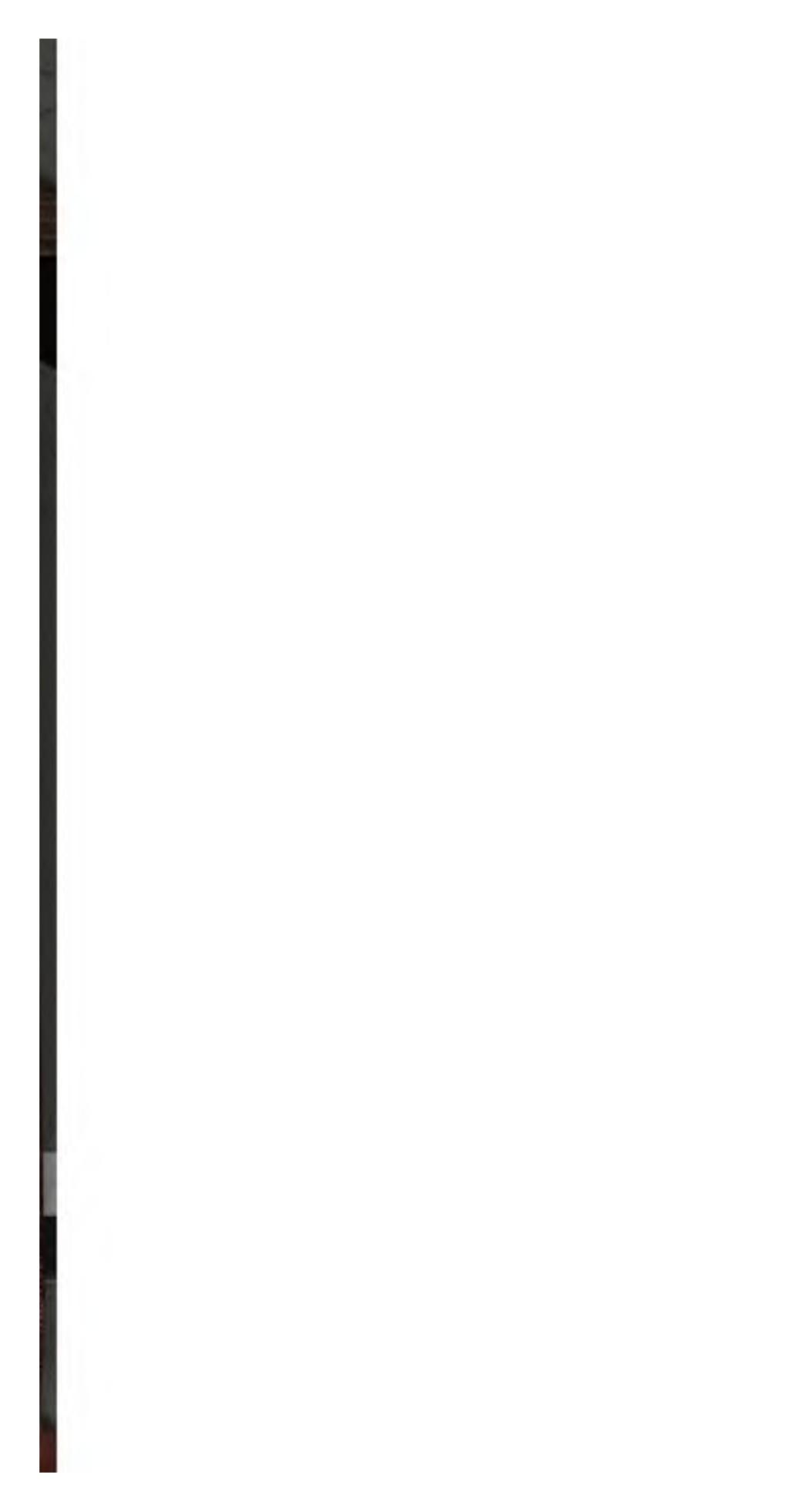
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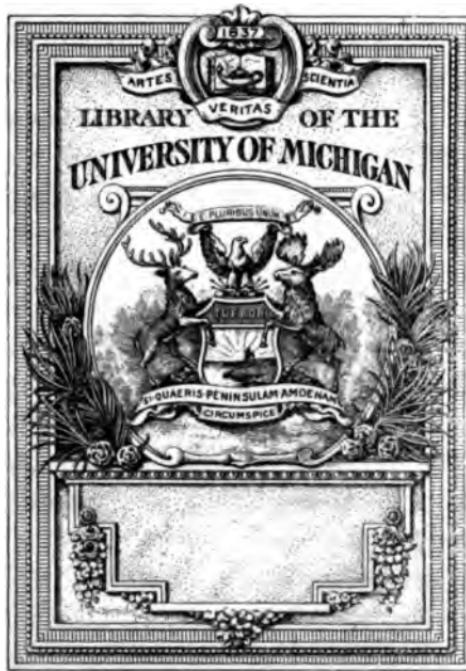
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Frontispiece.

Independence Hall.





THE
STORY OF PHILADELPHIA

BY

LILLIAN IONE RHOADES
=



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STO. OF PHIL.

W. P. I



INTRODUCTION.

THE public schools should be nurseries of civic virtue. One of their high aims should be to train pupils to intelligent and virtuous citizenship. To secure this end the young should be led to feel an interest in their State and nation. They should know the leading events of history, and be familiar with the heroic deeds of the patriots and statesmen whose courage and wisdom secured our free institutions. Their hearts should be led to beat in sympathy with those lofty sentiments which moved the hearts of the fathers to suffer and die that freedom might live.

Especially should the young be familiar with the local events of the city in which they live. They should feel a pride in its institutions and in its past history. Civic pride is the basis of civic duty ; and the school can do much to awaken this pride and cultivate this sense of duty by calling attention to the patriotic deeds of the men and women who have helped to shape the city's history.

Philadelphia is especially rich in historic associations. In its halls were enunciated those principles of human rights that gave birth to free institutions. Here were assembled those patriotic men whose wise words and brave deeds laid the foundations and gave shape to the

temple of American liberty. Here was written the Declaration of Independence, the most distinguished state paper ever drafted by human pen. Here stands Independence Hall, in which that Declaration was debated, adopted, and signed. Here, in a little house, still standing, was designed the American flag, that now floats over the grandest nation of all time. Here, in one of our streets, was sent up the silken kite that proved the identity of the electric spark and the lightning's flash. Here are buildings hallowed by the presence of Washington, Adams, Jefferson, and Franklin.

Realizing the value of these influences in the education of youth, I have sought to give them a place in the work of the public schools. A need has been felt of a suitable book, accessible to teachers and pupils, containing an account of the leading events of our history. The object of "The Story of Philadelphia" is to meet this need by presenting, in condensed form, some of the most interesting events in the history of the city. The story is one of patriotic interest, and no one can follow it without feeling a deeper pride in the city and its institutions. As we in Philadelphia are proud of the achievements of the other great cities of the country, so the youth of those cities will feel a pride in the noted men and women whose lofty deeds of virtue have given honor to Philadelphia and to the nation. Thus "The Story of Philadelphia" may teach a lesson of patriotism to the youth of other cities as well as of Philadelphia.

EDWARD BROOKS,
Superintendent of Public Schools.



PREFACE.

THE city of Philadelphia should be an object of interest not only to her citizens, but also to all other Americans. It was the birthplace of an independent commonwealth—the United States of America. In the military and political history of our country, Philadelphia occupies the foremost place. Here the first American flag was made and the first American coin struck. It was Philadelphia that organized the first volunteer fire company and established the first American law school and the first school of medicine; and it was from Philadelphia that the first American arctic expedition was sent out.

Conspicuous as are these events, Philadelphia is yet more distinguished by the noble character of the men and women who have taken an active part in its development. William Penn, the wise leader and lawgiver, was the founder of our State and city. Francis Daniel Pastorius was the founder of the first German settlement in Pennsylvania, at Germantown. It was Benjamin Franklin who raised the standard of the press and gave to the world the benefit of his researches in electricity, who pleaded for justice in behalf of the struggling colonies and who first interested the French government in the American cause. Here lived John Bartram, who through

his own exertions became the "greatest natural botanist in the world." Here also lived David Rittenhouse, who received the homage of both hemispheres, and was accounted the greatest astronomer of his time. It was Robert Morris who served as the financier of the Revolution, and who saved his country during its greatest distress; and it was Stephen Girard, the "mariner and merchant," who took up the burden of finance and saved the nation's credit, and who subsequently established the most noted college in the world for the instruction of orphan boys. It was Lydia Darrah of Philadelphia who acted a heroine's part in the American Revolution; and it was the deft and skillful fingers of Betsy Ross that made the first American flag. Here lived Phœbe Ann Rush, a woman of noble character, who sought to establish a democracy in society; and here lived Rebecca Gratz, who became a leading philanthropist of our city and who was the model for Sir Walter Scott's Jewish heroine in "*Ivanhoe*." And, lastly, here lived Lucretia Mott, whose beautiful life and noble character gave to the world a new ideal of American womanhood.

In studying "The Story of Philadelphia" the boys and girls of America will learn the history of their nation during its most critical periods, while the boys and girls of Philadelphia will realize that they are "citizens of no mean city."

LILLIAN IONE RHOADES.

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THE FIRST SETTLERS ON THE DELAWARE.

only the rude wigwams of the red men. In place of straight and busy streets vocal with the hum of the trolley, the narrow silent path of the Indian's trail wound through the forest. With the advent of the white man and the arts of civilization, the Indian and the forest passed away.

There is a general impression that Penn and his people were the first settlers in Pennsylvania, but the fact is, parts of the province had been held alternately by the Dutch, the Swedes, and the English, during the fifty-eight years preceding Penn's arrival. Settlements had been made along the Delaware, homes built, fields planted, forts and churches erected, governments established, and the foundation laid for a new empire. Who these people were, whence they came, and how they attempted to establish homes in the new country, will be the story of our first chapter.

It was the custom of the great nations of Europe four centuries ago to send out explorers to strange countries, and to give them authority to claim, in the name of the king or queen under whose banner they sailed, such lands as they might discover. In this manner the English, the French, the Dutch, and the Swedes claimed, at various times, the shores of the Delaware. The first actual discovery of land was made by Henry Hudson, an Englishman, who was in the employ of the Dutch East India Company of Holland. On August 28, 1609, Hudson entered the Delaware Bay, where he remained six hours. Supposing the bay to be unnavigable, he put to sea, and sailing northward discovered the river which now bears his name. The Dutch upon this discovery laid claim to both sides of the Delaware and Hudson rivers. It has been claimed that Thomas West, Lord Delaware, governor of Virginia, visited Delaware Bay the next year; but no evidence exists that he ever saw it. The English, however, at an early date, named the bay and river in honor of him in order to strengthen their claim to the land. In 1613-14 Captain Cornelis Jacobsen Mey, in the employ of the Dutch, explored and charted the Delaware Bay. He gave his surname Mey, or May, to the northern cape, and his Christian name Cornelis to the southern cape.

Captain Cornelis Hendricksen, of the Dutch East India Company (1615 or 1616), was the real explorer of the Delaware River, and it is believed that he sailed as far north as the Schuylkill River. While measuring and sounding the river he was surprised to meet three white men, who told him that they had walked overland from

the Hudson settlements. From them Hendricksen received information regarding the interior of the province, and the prospects of establishing trading posts with the Indians.

The charter of the Dutch East India Company expired in 1618, and in 1621 the Dutch West India Company was organized. In 1623 they sent out a colony under Captain Mey, who distributed the colonists along the river, some settling at Trenton, others at Gloucester. Near the latter place, and not far from the site of Philadelphia, he built Fort Nassau. In December, 1621, England protested against foreigners occupying lands on the Delaware River. The Dutch, however, went on trading with the Indians, and commissioned De Vries, as a patroon, to colonize a point on the Delaware River, which he did by sending a ship under command of Captain Heyser, with thirty colonists. This colony was located at Swandale ("the Vale of the Swans"), the present site of Lewes, Delaware. On their arrival they set up their coat of arms on a post, and an Indian, thinking, perhaps, that it was an ornament, or good material for a tobacco pipe, walked off with it. This so incensed the Dutch that they had him executed by his own tribe. His kinsmen revenged themselves by slaying the colonists and burning the settlement in the year 1632. When De Vries visited the shores of the Delaware in 1633 he found the fields of his plantation strewn with the bones of his countrymen. Instead of punishing the savages for this murder, he made a treaty of peace with them—the first treaty made on the Delaware between the white and the redmen. In the following spring he sailed up the river and cast anchor

opposite the site of Philadelphia. Fearful of the treachery of the Indians, he did not remain long; with a heavy heart he sailed southward, gathered the remainder of his new colony together, and left the land and waters to the Indians.

In 1624 Gustavus Adolphus, King of Sweden, planned to found a free state for his people in the New World. The king fell on the battlefield of Lützen before his purpose could be accomplished, and as he lay dying he charged his people not to give up colonizing America.

After the king's death his chancellor, Oxenstiern, who was also the guardian of the young queen, Christina, sent out a colony in August, 1637, under Peter Minuit, with instructions to settle on land belonging neither to the Dutch nor to the English. Minuit purchased a tract of land on the west shore of the Delaware from five Indian chiefs paying for it a copper kettle and a few small articles. This settlement the Swedes called New Sweden, and they built a fort and called it Christina, in honor of their queen. The Dutch protested against the presence of the fort, claiming the land both by the right of discovery and by purchase. The Swedes claimed the land by purchase, and declined controversy. On receiving a second protest the Swedes said the queen had as much right there as the Dutch, and straightway planted a post with the queen's initials upon it. After making provisions for the safety and comfort of the colony, Minuit sailed for home, and it is believed was lost in a storm. The colony was so prosperous that in a few years the Swedish government bought out the interest of the Dutch company.

In 1642 John Printz was sent over to be the governor of

New Sweden. He was instructed to "render justice without distinction, so that there may be no injury to any man," and the people were ordered to obey and support him. He established three forts on the Schuylkill River to protect the interests of the fur and tobacco industries, which were so great that in the year 1644 over 2,100 packages of beaver skins and 70,421 pounds of tobacco were exported. As the success of these industries became known abroad, many adventurers came to the New World in search of a fortune.

The English, as early as 1642, began to buy and occupy lands on both sides of the Delaware River and Bay, to the great annoyance of the Dutch and the Swedes. The Dutch, with the aid of the Swedish governor, destroyed these settlements and drove off the people. In 1645 Andreas Hudde, sent over by the Dutch West India Company, purchased land at the mouth of the Schuylkill River, and planted upon it the national coat of arms. This was done to check the claims of Printz and to protect the fur trade for the Dutch. Soon afterwards Peter Stuyvesant, governor of New Amsterdam (now New York), built a fort at New Castle, and named it Fort Casimir. It was situated a little below Fort Christina, and on the same side of the river, thus controlling the Swedish fort.

In 1653 Printz left the colony and returned to Sweden, probably passing the new governor, John Rising, on the ocean. Coming up the Delaware, Rising stopped at Fort Casimir and demanded the surrender of the fort; and the Dutch submitting, he changed its name to Fort Trinity, as he had taken it on Trinity Sunday. A few months later Governor Stuyvesant came at the

head of a great force, and, without firing a cannon, captured both forts and broke up the Swedish rule. In the following year (1656) the Dutch colony was strengthened by a number of families from New Amsterdam, who immediately began to build the town of New Amstel (now known as New Castle), Delaware. Under the Dutch, peace was restored, and with a fertile soil and a profitable industry, the people became happy and prosperous. The Swedes left the Dutch in possession of the fur trade, and moved up along the Delaware shore and northward into the interior, along the Schuylkill and its tributaries.

They were thus settled when the Duke of York received a patent (March 12, 1664) from the King of England for "All the land from the west side of the Connecticut River to the east side of the Delaware Bay." South of this ill-defined line the land was claimed by Lord Baltimore. The English maintained their claim by arms until 1673, when war again broke out between the English and the Dutch, in which the Dutch were defeated, and the land now known as Pennsylvania fell into the possession of the Duke of York.

In the same year war again broke out between the Dutch and English; the English were defeated, and the Dutch were enabled to hold, for a short time, their former possessions. In November of the following year a treaty of peace between the Dutch and English was signed at Westminster, and the settlements in America came under the control of the English. The Dutch and Swedes became reconciled to the new government, and were rapidly absorbed by the increasing English population.

Europe at this time was in a state of religious excite-

ment. Warring sects persecuted one another, and oppressed those who were peacefully inclined. Many of these became exiles, and looked to America as a place of refuge where they might worship without fear. Among the thousands of these emigrants were some of the wisest and best men of Europe, many of whom settled on the banks of the Delaware. Here they strove to form an ideal government, where men should be equal, and where the spirit of liberty and the sense of justice should prevail.

Summing up the history of these early settlements, we find that the Dutch were the first settlers in the land now known as Pennsylvania, and that they held it for fifteen years. They were followed by the Swedes, who held it for seventeen years. Then the Dutch recovered their former power and held sway for nine years. Then came a struggle for ascendancy between the English and the Dutch. Finally, by a treaty of peace the land passed to the English, who held power until the arrival of William Penn, the great champion of political and religious liberty, and the founder of the State of Pennsylvania.



Seal of the Province of Pennsylvania.
STO. OF PHIL.—2

WILLIAM PENN.

WILLIAM PENN, the proprietor of Pennsylvania and the founder of the city of Philadelphia, was born near the Tower of London, October 14, 1644. He was the eldest child of Admiral William Penn, and was named in honor of his father. Admiral Penn was an ambitious and successful man. He was a sea captain at twenty-one, a vice admiral at twenty-five, and an admiral at twenty-nine years of age. He was a great favorite at court, and, for services rendered to England, Cromwell gave him an estate in Ireland. Later in life he was knighted by Charles II.

Penn's mother, Margaret Jasper, was a native of Rotterdam, Holland. She was one of the most lovely, gentle, and devout women that could be found in the realm. During the absence of his father, William Penn's early life was spent under the tender and watchful care of his mother. His gentle spirit, his firm adherence to duty, and his high sense of right and justice, so clearly shown in later life, were largely the result of her influence. His character is an illustration of the old maxim that "great men always have good mothers."

As a boy Penn was "round in face, with soft blue eyes and curling hair," "a love not only in his mother's eyes, but in his father's heart." At the age of ten he was sent to a free grammar school at Chigwell. Upon the admiral's arrest and imprisonment for insulting a Spanish officer, the mother sent for the lad, who, on his return home, fell into a low and feverish state of mind. While in this

state he was impressed by a strange vision of a sacred light, and a feeling of joy came over him. This event was



William Penn.

never forgotten, and in after years he spoke of it as a "divine manifestation." Penn and his mother then went to London, where he entered a private school in Tower Street.

The admiral, after his release, moved with his family to Ireland, and Penn was placed under a private tutor, who took great interest in his education. So rapid was his progress that at the age of fifteen he was ready for Oxford. He entered that university in 1659, through the influence of the King of England and of the Duke of York. Here he acquired the reputation of being a diligent student. He read the classic literature of Greece and Italy in the original, acquired an excellent knowledge of history, and studied French, German, Dutch, and Italian. One of his chief pleasures was the study of theology, particularly the doctrines of the Puritans. Being of an adventurous spirit, a fine horseman, a skillful oarsman, and an athlete, he became a general favorite at college.

It was while at Oxford that he heard Thomas Loe, a celebrated minister of the Friends, teaching the doctrines of George Fox. Loe spoke against the forms of the church, such as the wearing of gowns and the ritual ceremonies. At this time there was a difference of opinion in the university about the adoption of a new service. Penn sided with the nonconformists, or Puritans, as they were called, who objected to wearing gowns and attending regular service. His absence was noted, and he, with others, was brought up before the authorities and fined. This action on the part of the university aroused all the young nonconformists to rebellion, and they paraded the streets, and even tore the gowns off the backs of the courtly youths. In all this Penn was a leader, and as such was finally expelled from the university.

His father at first refused to believe that his son was expelled, much less that he had accepted the principles of

the Friends. He scorned the idea that his son had turned "Quaker." With clouded brow he silently awaited the return of the boy to his home. Learning from his son's own lips that the report was true, he was greatly grieved. The father was proud of his son, of his personal charms, his talents, and his business ability; in him his worldly ambitions were centered. At first he pleaded with the boy, then treated him with great severity; but all in vain. Although sorrowing deeply on account of his father's opposition, Penn remained firm. His father's table was loaded with luxuries, but he scarcely ate. In his father's house were gathered the wit and beauty of the land, but he shunned their company. He sang no ballads, made no courtly speeches; he even gave up his dog and gun. To divert his attention from serious subjects, his father took him to the theater to see a satirical play on the Puritans, but this did not change the young man's convictions. At last his father sent him to Paris with some college friends, in hopes that amid the pleasures of that gay city he might lose the convictions and practices so objectionable to his parents and friends. He was presented to the king, Louis XIV., and became a welcome guest at court. Subjected to influences so fascinating to a young man, Penn in a measure forgot his Quaker fancies.

From France he went to Italy. On the way he met Algernon Sidney, the republican exile from England, whose ideas of government received the hearty approval of Penn. In Italy he studied the Italian language and literature, and the science of government. From here in 1664 he was summoned home to England by his father.

Admiral Penn was delighted to find his son an accom-

plished gentleman and a scholar of varied and general culture, and immediately took him to court, where he became a favorite. He is represented as fair of face and gentle of manner, yet possessing a firmness of character which impressed all who met him. Nature and art had combined to make him a perfect gentleman.

William Penn was now entered as a law student at Lincoln's Inn. Soon after, war was declared against the Dutch, and for a time he served on his father's staff, carrying dispatches from the fleet to the king. In 1665 the plague broke out in London, bringing the young law student face to face with the great problems of life and death, thus reviving his religious convictions. His father, returning from war, sent Penn to Ireland to look after his estates. While in Ireland he met Lord Arran, under whom he enlisted to quell an insurrection. Penn in war was said to be "the coolest of the cool, and the bravest of the brave." He now petitioned his father for leave to take up the profession of arms, and had his portrait painted in armor. The admiral promptly refused his request, advising him to live a "discreet and sober life." While at Cork, Ireland, Penn again heard Thomas Loe speak. The minister's first expression, "There is a faith that overcomes the world, and there is a faith that is overcome by the world," caused Penn to repent of his indifferent life, and that very evening he resolved to become a Friend, even at the expense of fortune, fame, and associates.

Hearing of this, the admiral sent for his son to come home. He found him fixed in purpose, but expressed a willingness to forgive him if he would take off his hat before the king, the duke, and himself. Penn asked three days

for consideration and prayer, at the end of which time he decided not to lift his hat to any mortal, as it was a sign of placing man on an equality with God. Penn now felt himself called to the ministry. He laid aside his cloak and his sword, and assumed a plain garb. He prayed for those who were the cause of all his trials, used "thee" and "thou," and by precept and example taught "peace on earth, good will to men."

His father was indignant, threatened him, and finally turned him away from home. Penn, however, was not without consolation, for his new friends made him welcome, and his mother interceded in his behalf and secretly sent him money. In a few months he was permitted to return to his home, but his father would not speak to him nor sit at the table with him. He then exchanged the sword for the pen, writing several essays and a pamphlet entitled "Sandy Foundations Shaken." For this he was imprisoned, "without indictment, trial, or conviction," December 16, 1668. During the eight months of his imprisonment he wrote his principal work, "No Cross, no Crown." He was set free through the influence of the Duke of York. The firmness with which William Penn maintained his principles made his father feel there must be something in his son's doctrines worthy of consideration and respect, and his heart began to soften toward him.

In 1670 Penn was again arrested for preaching the doctrine of the liberty of conscience, and also for conspiracy. On his trial he pleaded the rights of Englishmen under the Great Charter, as did also a Captain William Mead, who had been arrested with him. The jury were kept two days without food, fire, or water, and

when they returned a verdict of "not guilty" they were fined forty marks, and sent to Newgate prison for not following the instruction of the judge to find Penn guilty. They then appealed to the superior court, which reversed the action of the lower court—a decision which aided in establishing the respective rights of judge and jury among English speaking people. Penn and Mead were fined for keeping on their hats in the presence of the court, and refusing to pay the penalty, were sent to prison. Some Friends, however, assumed the fine, and they were released.

A few days later, as Admiral Penn lay dying, he sent for his son. He asked his forgiveness, and charged him, saying, "Let nothing in this world tempt you to wrong your conscience;" and again, "Son William, if you and your friends keep to your plain way of preaching and also keep to your plain way of living, you will make an end of priests to the end of the world." He also requested the presence of the king and the Duke of York, and at his deathbed they promised to befriend his son.

In 1671 Penn was again arrested and put in prison for six months, during which time he wrote four treatises. On his release he immediately went to Holland and Germany, where he formed associations of Friends. In the spring of 1672 he married Gulielma Maria Springett, a noble woman, and most worthy of the love and admiration of Penn. Several years later Penn was appointed a trustee of the estate of Edward Billinge, a Friend, who had a large interest in the West Jersey Land Company. In the administration of the estate William Penn encouraged settlements on the eastern shore of the Delaware. Two years later he went to Holland and Germany, and

encouraged his new converts to emigrate to America. In 1678 the first English vessel, the *Shield*, sailed up the Delaware and anchored at Burlington, New Jersey. This place was a part of the Billinge estate, and under the management of Penn.

Penn was so pleased with the result of this first colony that he became anxious to make a "holy experiment," as he termed it, by purchasing and settling the west shore of the Delaware River, and thus to found a community in which men might live under the freedom of their own laws and enjoy civil, religious, and political rights.

In 1680 Penn petitioned the king to grant him the territory west of the Delaware River, in lieu of a debt due the estate of his father for services rendered and money loaned the king, in all amounting to sixteen thousand pounds. This claim was laid before Parliament, and a year was wasted in debate. The following year Penn again pressed his claims. At last the king decided to grant him 45,215 square miles of wilderness, and on Thursday, February 24, 1681, King Charles II. signed a charter constituting William Penn absolute proprietor of the territory petitioned for, in consideration of two beaver skins to be given annually in token of fealty to the King of England. This slight consideration reserved the royal privileges of taxation, commerce, and trade, and rendered obligatory the submitting of legislative acts to the king and his Parliament for approval.

The name proposed by Penn for the new province was New Wales. This was objected to by the king. Penn then suggested *Sylvania*, meaning woodlands, to which the king prefixed *Penn*, the Welsh word for head, in honor of the great admiral. Penn thought it savored of vanity,

and offered twenty guineas to the king's secretary to have it changed; but he was unsuccessful, and thus we have to-day the name of Pennsylvania, the only State in the Union which bears the name of its founder.



PENN'S VOYAGE AND LANDING.



Penn Coat of Arms.

PENN, in company with other Friends, set sail for America from Deal, England, August 31, 1682. He sailed in the *Welcome*, a new and stately bark of three hundred tons burden, Robert Greenaway master.

Penn had taken leave of his family and country, and made arrangements as though he was never to re-

turn. His first intention was to take his family with him, but in view of the danger and privations, and in consideration of his wife's health and the education of his children, he thought it prudent to leave them in England. His farewell letter to his wife and children contains some beautiful expressions of his devout and manly nature.

A voyage to America at that time was regarded as extremely dangerous; only the bravest dared attempt it. There were one hundred and two passengers on board the vessel, the majority of them Friends. Many of these were

refined and delicate women, accustomed to homes of luxury. The voyage was a trying one. It was their misfortune to ship a case of smallpox while at Deal, and thirty-one of the passengers died of this dread disease on the ocean. Penn aided the sick in every possible way, giving liberally of his medicines and provisions. Day and night his conversation was a consolation to all on board.

After a voyage of two months they arrived at New Castle on the Delaware, October 27, 1682, and the following day went ashore. Penn was met by Colonel Markham, his cousin, whom he had previously sent over, and also by the agents of the Duke of York. To these agents Penn presented his charter and deeds. For this part of his province he was to pay annually five shillings and one rose at the feast of Saint Michael's, as tribute to the Duke of York. The commissioners, satisfied as to the legality of the deeds, gave him the key to the fort, accompanied by "turf with a twig upon it, and a porringer with river water and soil." These Penn accepted, signifying that he held possession of the soil, the woods, and the waters. He then locked himself in the fort, indicating that he meant to defend his rights against all claimants. He told the assembled inhabitants of his purpose to found a free state where the people should be their own rulers. They listened in wonder and delight to these words, and when he concluded they pledged to him their obedience. He then sailed up the river to Upland (now Chester), which was at that time the seat of government in his province. Here he made a speech to the magistrates, requesting them to examine their town lots and see what arrangements could be made for placing new settlers; for here he had thought to build his great city.

The date of Penn's arrival at Philadelphia is uncertain, and it is equally uncertain as to how he came, whether in a "handsome barge" from Chester or in the ship *Welcome*. He passed the mouth of the Schuylkill River, no doubt curiously scanning the shores to see where the site of his new town should be. Soon his eye rested upon the bluff shore of Coquanock, at the mouth of Dock Creek, near which a few boats were moored. Near the shore was the "Blue Anchor," a low wooden house then in the course of erection at Front and Dock streets. The Blue Anchor Tavern was the southernmost building of a line of ten houses called "Budd's Long Row," and the house became in time one of great interest; it was used as an inn, an exchange, a post office, and a landing place at the same time. Penn landed at the door of this building, and was so well pleased with it as a landing place that he subsequently dedicated it to public use forever, and its exact

location and intended use are noted in the original city charter.



Blue Anchor Tavern.

The settlers, young and old, in their rustic garbs, hastened from their humble log cabins and caves to welcome Penn, for all were anxious to see the man who was to be their governor and their friend.

Penn was at this time thirty-eight years of age, tall of stature, of athletic frame, dignified in bearing, richly but plainly dressed, courteous of speech, and cheerful of

manner, a man of energy and courage, the admiration of all who saw him.

Penn was astonished at the resources of his province. He immediately sent out runners to the Indian chiefs, couriers to Lord Baltimore, and agents to the governor of New York, to apprise them of his intended visits. After paying his respects to the governor of New York, he hastened back to Chester to meet the Assembly, which he had ordered to convene December 4, 1682. Thus came to the New World the great founder of our State and city, whose name and character are worthy of our admiration and reverence.

The anniversary of the landing of William Penn on the shores of the Delaware is observed in the public schools of Philadelphia, and the day is known as "Penn Day." The custom was introduced by Dr. Edward Brooks, superintendent of public schools, in the year 1893. In a circular to the principals he says:

"On the 27th of October, 1682, the 'good ship *Welcome*' sailed up the harbor and landed on the shores of the Delaware. On the deck of this vessel stood a man who bore to a new world a new gospel of civil liberty. He came as a herald of the doctrine of peace, justice, and charity—a doctrine which it has taken the world centuries to learn, and which is just beginning to be the policy of the older nations.

"New England, with patriotic purpose, commemorates the landing of the *Mayflower*, and the relation of that event to national liberty. Pennsylvania, and especially Philadelphia, should, it would seem, with the same patriotic purpose commemorate the landing of the *Wel-*

come, freighted with a purer and nobler doctrine of humanity and civil liberty, unstained with any spirit of intolerance and bigotry."

As above stated, Penn reached the shores of the Delaware October 27, 1682, and took possession of the province of Pennsylvania on the following day, October 28. If we take the date of his actual landing, October 28, Old Style, and change it to New Style, Penn Day would be observed on the seventh day of November. The eighth day, however, has been adopted throughout the city and State as the anniversary of the landing of William Penn on the west shore of the Delaware.



THE EARLY SETTLERS UNDER PENN.

WHEN the thousand or more settlers who came in the *Welcome*, the *John and Sarah*, the *Bristol Factor*, the *Submission*, and other vessels, reached Philadelphia, the weather was cold, and there were no houses built to receive them. Only twenty houses were to be found in what is now known as Philadelphia County. Most of these were occupied by the Dutch and Swedes who had previously settled here. Besides these there were a few wigwams occupied by the Indians.

These early colonists were subjected to many privations and dangers. Most of the people were entirely unarmed and unprepared to protect themselves from enemies. Their very weakness, however, proved their defense; kindness, innocence, and justice disarmed their foes. No

real danger ever threatened the immigrants from the Indians; the real danger lay in disease and in the storms and cold of winter. During all these early trials every murmur of discontent was hushed at the thought of what they had suffered in "woful Europe." Better a dugout than a dungeon; better a cave in the wilderness than a loathsome prison; better a sod house with freedom than a palace under suspicion of heresy. They felt that it was a "holy experiment," and their hearts beat high with the hope of freedom.



Caves in the River Bank.

On landing they made places for their families and effects in the banks fronting the river. They dug out the bank, thus forming caves, and made the roofs of layers of branches and moss. From here the men went out along the rivers and streams in search of pleasant places for their future homes. On these journeys they were welcomed

and assisted by the red men of the forest. When they found a location that suited them, they purchased the land of Penn, and built their homes, the settlers aiding one another in this work. The men and boys cut the timber and cultivated the land, while the women and girls prepared the food and made the garments. A model for these temporary houses was furnished by William Penn. They were to be log buildings thirty feet long and eighteen feet wide, a partition dividing the space into two parts. The house was covered on the outside and lined on the inside with clapboards. The space between was filled with earth to keep out the cold and frost. The floor was made of clay, and the upper loft of split logs. They were indeed fortunate who arrived in Philadelphia in time to build these rude houses for the protection of their families during the winter months. Those who came later were obliged to seek refuge in caves along the river bank until the following spring, and it is estimated that there were nearly a thousand cave dwellers in Philadelphia during the winter of 1682-83.

It is related of an early settler that he could find no way to convey his family, with their household utensils, from the water's edge to their new home. The parents finally decided to carry the younger girls in a tub, while the other children, aged four and three years, walked in front, carrying all their little hands could hold. Within fifty years this same family became so prosperous that they rode in coaches. One of the family was an ancestress of Johns Hopkins, founder of the university at Baltimore.

These early colonists did not often suffer for food. The rivers teemed with fish and oysters; the woods abounded

with wild turkeys, many of which weighed forty pounds apiece. Anthony Klincken, famous as a hunter, tells of the fine ducks and geese found in the pond at Fourth and Market streets. The boys trapped game quite close to their own doors, and gathered nuts and berries in the woods. Peaches, plums, and grapes grew wild in great abundance.

Richard Townsend, who came over in the *Welcome* says: "In company with Joshua Tittery I made a net, and caught great quantities of fish, which supplied ourselves and many others, so that, notwithstanding it was thought near three thousand persons came in the first year, we were so providently provided for that we could buy a deer for two shillings and a large turkey for about one shilling, and Indian corn for about two shillings and sixpence per bushel." While there was no starving among them, many of the poor had no money, arms, or ammunition, and were often badly off for food. Richard Townsend himself relates how at one time he was supplied with meat in a providential way. He says: "As I was in my meadow mowing grass, a young deer came and looked on me. I continued mowing, and the deer in the same attention to me. I then laid down my scythe and went toward him, upon which he ran off a small distance. I went to my work again, and the deer continued looking on me, so that several times I left my work to go toward him, but he still kept himself at a distance. At last, as I was going toward him, and he, looking on me, did not mind his steps, he ran forcibly against the trunk of a tree, and stunned himself so much that he fell, upon which I ran forward, and getting upon him, held him by the

legs. After a great struggle, in which I had almost tired him out and rendered him lifeless, I threw him on my shoulders, holding him fast by the legs, and with some difficulty, on account of the fresh struggling, carried him home, about a quarter of a mile, to my house, where, by the assistance of a neighbor who happened to be there, and who killed him for me, he proved to be very serviceable to my family."

The Indians often supplied the settlers with furs and skins. They had learned to love the white men, who were kind and good to them. The settlers bought corn and many varieties of game of the Indians. It is said that one of the early settlers became in great need of bread, and in his extremity he sent two of his children to the neighboring Indians for food. The one child was offered to be kept as a hostage for the return of the food. The Indians took off the boy's trousers, tied the legs full of corn, and sent both the children back to their home with kindly greetings. The Indians also taught the settlers how to use as medicines, the plants, herbs, and roots which grew here. There were few physicians in the country, and the settlers were glad to know how to use the plants in case of sickness. Even Penn did not despise their simple remedies, and on one occasion recommended them to the governor of Virginia.

The dress of the people of Philadelphia in the early days was simple and plain. Much of the clothing was homespun; the men ordinarily wore leather breeches, woolen waistcoats, felt hats, and heavy shoes and boots, while the women wore linen and calico.

The first Philadelphia bride was Priscilla Allen, who

was married in 1682 to Thomas Smith. John Key was• the first child born in Philadelphia of English parentage. In recognition of this fact Penn deeded him a city lot on Race Street, near Crown. He lived to a good old age at his home in Chester County. The first printer in the colony was William Bradford, who came to Philadelphia from England, October, 1685. He brought with him a letter of recommendation from George Fox, the celebrated Friends' minister, which read: "This is to *let you know* that a sober young man, whose name is William Bradford, comes to Pennsylvania to set up the trade of printing Friends' books. And let Friends know of it in Virginia, Carolina, Long Island, and Friends in Plymouth Patent and Boston. And what books you want he may supply you with; or Answers against Apostates or wicked Professors Books. He may furnish you with our Answers; for he intends to keep up a correspondence with Friends that are Stationers or Printers here in England." The first work printed by Bradford was an almanac written by Daniel Leeds, a student of agriculture.

Although the story of the early settlers of Philadelphia and Pennsylvania is often pathetic, yet we find that very few complaints were ever uttered. They were a moral and an intellectual people, whose fortitude had sustained them through bitter persecutions while in Europe. Many were men who had suffered in prison, and whose families had been torn from them, so that when set free they had not known where to find their wives and children. These were the men Penn invited to his asylum in the wilderness. These were the men who first settled Philadelphia, and it would have been strange indeed if they had not brought deter-

• mination, energy, and fortitude with them. They were a people who worked and prayed and had faith in God. Their object was home making and nation building; their hope was the enjoyment of liberty of conscience; and eventually their reward was the founding of a free and independent nation—a legacy which they have left us to maintain and transmit unblemished to succeeding generations.



PENN AND THE INDIANS.

WHEN Penn sent his cousin, William Markham, and the three commissioners to the new province, he instructed them to be kind toward, the Indians, to avoid offending them, to make them presents, and in his name to buy their land. He told the surveyors not to settle any land to which the Indians had a claim, until the Indians were satisfied and had been paid for their property. He also sent a message of peace to them in his own handwriting, concluding with these words:

“ I shall shortly come to you myself, at which time we will more largely and freely confer and discourse on these matters. In the meantime I have sent commissioners to treat with you about land and a firm league of peace.

“ Let me desire you to be kind to them and to the people, and receive the presents and tokens which I have sent you as a testimony of my good will to you, and of

my resolution to live justly, peaceably, and friendly with you. I am your loving friend,

“WILLIAM PENN.”

Several months after his arrival, June 23, 1683, Penn met the Indians in council to confirm and ratify publicly the treaties which Markham had made. The meeting was held under a wide-spreading elm tree at Shackamaxon (now Kensington). This was a spot well known to the Indians, as it was the place of “sachem making,” or making of chiefs by the tribes.

Penn is pictured on this occasion as wearing a blue sash made of silk network around his waist, and on his head a cavalier-shaped hat. At his right stood Colonel Markham, in a scarlet coat, and the Indian interpreter, Lacy Cock, in leather breeches. Near by were the Dutch, Swedes, and English, all in their native styles of dress. Penn held in his hand no crown, scepter, or sword, no emblem of authority other than a roll of parchment, containing the confirmation of the treaty about to be made. The Indians sat on the ground in a double circle, with the great Indian chief Tamenend squatting in the center, and the oldest and wisest of his chiefs on either hand. Their faces were painted, and their shell necklaces and feathers sparkled in the sun. Tamenend put a chaplet and a small horn on his head, the emblems of sacred and kingly power, and, as Penn drew near, informed him that the tribes were ready to hear him.

Penn began: “We meet on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love. I will not call

you children, for parents sometimes chide their children too severely ; nor brothers only, for brothers differ. The friendship between me and you I will not compare to a chain, for that the rains might rust, or a falling tree might break. We are the same as if one man's body was to be divided into two parts ; we are all one flesh and blood."

Penn then paid them for the land, and the deeds were signed by nineteen Indian chiefs. He laid the roll of parchment on the ground, signifying that the ground was common to both people. He gave a copy of it to the great Indian chief, and desired him to keep it carefully for three generations, that their children might know what had passed between them. The Indians were delighted, and said : "We will live in love with Onas [as they called Penn] and his children as long as the sun and moon shall endure."



Treaty Belt given by the Indians to Penn.

Penn then gave the Indian chiefs presents, and they in turn handed him a belt of wampum, as an official pledge of their fidelity. This belt was composed of eighteen strings of wampum, woven together. It was six inches wide, twenty-six inches long, and in the center was a representation of a man with a hat on, grasping the hand

of another man in friendship. The man with a hat on represented Penn, and this belt of wampum sealed the deed of purchase between the Indians and Penn, and formed that "league of friendship" which, as Voltaire said, "was the only treaty between these people and the Christians that was not ratified by an oath and that was never broken."

The great treaty

tree was blown down in 1810. It was twenty-four feet in circumference, and is said to have been two hundred and thirty-three years old. A sprout from this tree was planted on the grounds of the Pennsylvania Hospital, Eighth and Spruce streets, but was cut down in 1841. The celebrated Dr. Rush owned a chair made of the original tree, and a portion of the tree may be seen in Independence Hall. A monument erected in a pleasant park at the intersection of Beach Street and Columbia Avenue, marks the spot where the treaty tree stood, and bears the following inscription:



Treaty Tree Monument.

**TREATY GROUND
OF
WILLIAM PENN,
AND THE
INDIAN NATIONS.
1682**

UNBROKEN FAITH.

**WILLIAM PENN,
BORN 1644,
DIED 1718.**

**Placed by the
PENN SOCIETY
A. D. 1827,
to mark the
Scite of the
GREAT ELM TREE**

**PENNSYLVANIA.
FOUNDED,
1681,
BY DEEDS OF
PEACE.**

In 1773 the Penn family engaged Benjamin West to paint a picture of the treaty made June 23, 1683. He



West's Picture of the Treaty.

did so, and received for it four hundred and twenty pounds; but the picture, of course, is not an accurate representation of the event.

Penn frequently met the Indians in a friendly manner. He walked with them in the forest and slept in their tents; he sat with them and ate of their roasted hominy and acorns; and the story is told that at one time he ran a race with the young Indian chiefs and excelled them all, and that the Indians were delighted. In these ways he secured their friendship, esteem, and confidence. On one occasion he attended an Indian feast. "It took place near a beautiful spring of water, which was overhung by

the branches of lofty trees. Several deer were killed and roasted whole, with the bones unbroken. Hot cakes were served up, also wheat and beans. After feasting, some of the Indians danced." Penn frequently entertained the Indians at his home at Pennsbury. "Hence kings and queens, with their followers, paid their visits to him. When they came on public or on state business he received them in his hall of audience, a large room built for the purpose, and wherein was placed an oaken armchair, in which he usually sat when he conferred with them on such occasions."

On the 29th of April, 1701, the Indians met Penn at Pennsbury for the last time. They had heard that Penn was about to return to England, and came to renew the good understanding by a general treaty. The treaty was confirmed by both parties, and the Indians presented five parcels of skins to Penn, who in turn gave them various parcels of English merchandise. Then the Indians said, smiting their heads three times, that they did not make their covenants there, but, smiting their breasts three times, that they made them in their hearts.

At Penn's death the Indians sent Mrs. Penn a message of sorrow for the loss of their "brother Onas," with some choice skins to form a cloak which might protect her "while passing through the thorny wilderness without her guide." After Penn's death they brought presents to the governor of Pennsylvania and his council to renew and maintain the former bonds of friendship made with "Onas," their friend and brother. Thus the great "league of friendship," resulted in a period of peace in Penn's province which lasted nearly eighty years.

PENN'S GOVERNMENT.

THE government framed by Penn for his new province was the wisest and most liberal of any established in the New World. By his charter Penn was the proprietor and governor of Pennsylvania, with almost absolute power; but he ignored this prerogative, and gave the happiness and prosperity of the people into their own keeping. I will "put the power in the people," he said, and he thus laid the foundation of that government which Abraham Lincoln nearly two centuries later characterized as "a government of the people, by the people, and for the people." William Penn had been an intimate friend of the great liberalist Algernon Sidney, and no doubt many of his ideas of government were derived from that martyr to the principles of freedom.

Prior to his leaving England, Penn, in a letter to the colonists, declared: "You shall be governed by laws of your own making, and live a free, and if you will, a sober and industrious people. I shall not usurp the rights of any or oppress his person. God has furnished me with a better resolution, and has given me His grace to keep it." He thus "aimed to frame a government which might be an example," and to make "men as free and happy as they could be." He further said: "For the matters of liberty and privilege I purpose that which is extraordinary, and to leave myself and successors no power of doing mischief, so that the will of one man may not hinder the good of the whole country." It was a "holy experiment," but Penn saw the light of freedom in the dim future, and with

courage and sagacity he drafted a constitution the foundation of which was religious liberty, political equality, and almost perfect justice.

In the preface of this "Frame of Government," or Constitution, was a declaration of principles embodying his ideas of the nature, origin, and object of governments. In it he said: "The glory of Almighty God and the good of mankind is the reason and end of government, and therefore government in itself is a venerable ordinance of God." He proposed to "establish such laws as shall best preserve true Christians and civil liberty." He thought government "as capable of kindness, goodness and charity as a more private society. They weakly err who think there is no other use of government than correction, which is the coarsest part of it."

The Frame, or Constitution, begins by declaring that the sovereign power resides in the governor and freemen of the province, and for the purpose of legislation two bodies should be elected by the people, a council and an assembly. In it he prescribes the method of their election, the functions of the governor and council, and the privileges of the Assembly. He held that "any government is free to the people under it, whatever be the frame, where the laws rule and the people are a party to these laws; and more than this is tyranny, oligarchy, and confusion." He intended his people to be one family, and his commonwealth, not an empire, but a Christian State.

About one month after his arrival in America Penn was ready to organize his new government. For this purpose he issued writs summoning the freeholders to elect representatives to a general assembly. He called this first Gen-

eral Assembly together at Upland (now Chester), December 4, 1682. The persons serving as representatives were from the various local settlements. He laid before them the "Printed Laws," or rules of order he had drafted in England, which they accepted, as also his Frame of Government, which became the First Constitution of Pennsylvania.

Within three days after the Assembly convened they adopted Penn's Frame, adding twenty-one new laws, making a system of government called the "Great Law," or the "Great Code." This was a remarkable political document. It provided, as Penn desired, for a general assembly and a provincial council, both to be elected by the people. The governor and council were the executive body, and from councils emanated all bills which by the sanction of the Assembly became law. It guaranteed liberty of conscience, declaring that none should be molested or prejudiced in matters of faith and form of worship, and that every one was free to follow his own religious inclinations. The Swedes and Dutch were privileged to become naturalized, and were invested with all the rights of Englishmen. In order to vote, the citizen was required to be of good character, a freeman, twenty-one years of age, and a believer in the Deity. Courts of justice were instituted, trial by jury was established, and all persons had the privilege of pleading for themselves and their friends. Prisons were to be made workhouses, in which criminals might be reformed and taught some useful trade. Capital punishment was to be abolished, except for murder and treason. The scriptural names of the days and months were to be used, and the first day of

the week was to be observed as the Sabbath. The governor and provincial council were to erect and order all public schools, and all children of the age of twelve were to "be taught some useful trade or skill," to the end that none might be idle in the province. It was also provided that the laws should be printed and taught in all the schools of the province. These were some of the laws passed in the three days of legislation, and they clearly show that Penn as a lawgiver and a statesman was more than a century in advance of his time.

William Penn held his first provincial council in Philadelphia March 10, 1683, and two days later the General Assembly met and organized. At this meeting of the legislature the Great Law, adopted at Chester, was enlarged and revised, and many laws were passed having reference to city as well as provincial affairs. A seal was adopted for the three counties in Pennsylvania, namely, Philadelphia, Bucks, and Chester. On the 23d of March it was "ordered that the seal of Philadelphia be the Anchor." On the 2d of April, 1683, the governor and council met, and in the evening of that day the charter of the province was read, signed, sealed, and delivered by Governor Penn to the people.

The Great Law was again modified in the year 1696, and subsequently in 1701. Penn was desirous of having his laws meet the demands of the people, and in the year 1700 said: "Friends, if in the constitution by charter there be anything that jars, alter it. If you want a law for this or that, prepare it. . . . Study peace and be at unity." Accordingly, Penn advised the drafting of a new constitution, and said: "You will find me ready to comply

with whatsoever will render us happy by a nearer union of our interests." The result of this advice was the adoption of the Charter of Privileges, or the Constitution of 1701, which was the last constitution Penn gave to his people.

This charter granted liberty of conscience to all who "confess and acknowledge Almighty God," and gave all professors of religion the right to hold office on their giving a promise of allegiance to the government. It required an assembly to be chosen yearly by the people, who had the "powers and privileges of an assembly according to the rights of freeborn subjects of England." It required the freemen to choose a double number of persons for each position of sheriff or coroner or other court officers, the governor to choose one from among them. It declared that all laws should be issued "*By the Governor, with the Consent and Approbation of the Freemen in General Assembly met.*" It provided that all criminals should have the same privileges of witnesses and counsel as their prosecutors, and that all cases concerning property should be decided by courts of justices. It forbade any one obtaining a tavern license who was not recommended by justices, and thus suppressed disorderly public houses. It forbade the forfeiture of the estates of suicides or intestates. It prohibited any law contrary to the Charter of Privileges without the consent of the governor and the majority of the Assembly. It demanded the pledge of the proprietor to guard liberty of conscience, and to bind himself and heirs to uphold the liberties designated in the charter, declaring that any attempt to disregard them should be null and void of force.

The Charter of Privileges remained the constitution of Pennsylvania until 1776, and this document aided in shaping all subsequent constitutions of Pennsylvania, of the other States, and of the Federal Union. A noted historian says of it: "Thus did Penn perfect his government. An executive dependent for its support on the people; all subordinate elective officers elected by the people; the judiciary dependent for its existence on the people; all legislation originating exclusively with the people; no forts, no armed force, no militia; no established church; no difference of rank; and a harbor open for the reception of all mankind of every nation, of children of every language and every creed;—could it be that the invisible power of reason would be able to order and restrain, to punish crime and to protect property?"



PENN AND PHILADELPHIA.

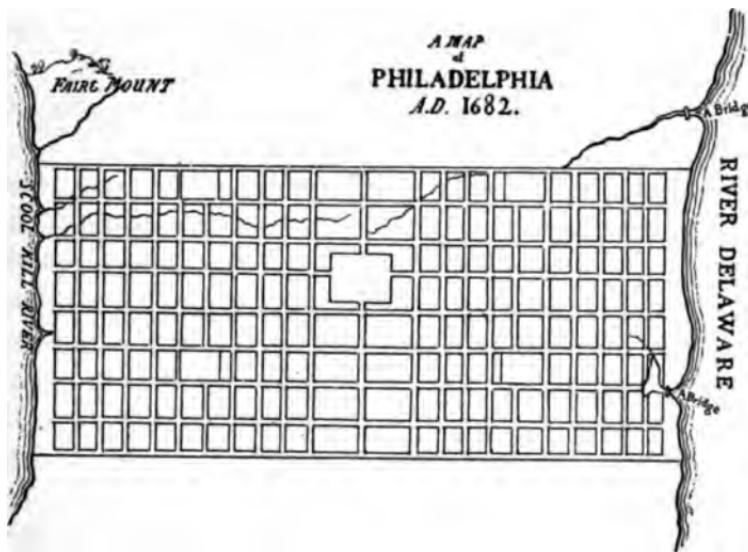
BEFORE Penn's departure from England he had sent out his cousin, William Markham, as deputy governor of the new province, and soon after three commissioners to assist him. Markham had been instructed by Penn to lay out ten thousand acres as a town site where it was most "navigable, high, dry, and healthy." After examining the lands from Pennsbury to Upland, he settled upon the location of Wicaco (now Philadelphia). The site lay between two navigable rivers, the Delaware and the Schuylkill, and was well adapted to commerce by reason of its long, deep water frontage. The land was high and

rolling, with excellent springs of water; the air was pure and wholesome; vast quantities of clay and immense quarries of stone were accessible; and the location possessed many natural advantages for a city. The Swedes had settled upon a portion of the land, and Markham and the commissioners bought out their rights, and directed the surveyor to lay out the town site.

On his arrival Penn was delighted with the progress Markham had made in founding the new State. He was especially pleased with the friendship he had gained with the Indians, and with the splendid site selected for the new town. In a letter home, he said: "Of all the places I have seen in the world, I remember not one better seated so that it appears to me to be appointed for a town."

It is not known when or why Penn named the city Philadelphia. It is believed, however, that he named it before his arrival in America. Edward Jones, writing of the settlement, August 26, 1682, says: "Ye name of town lots is called Wicaco; here is a crowd of people striving for ye country land, for ye town lots is not divided and therefore we are forced to take up ye country lots." The first we hear of the name of Philadelphia applied to the new city is in the records of the Friends' Meeting, 8th, 9th month, 1682. These records read as follows: "At this time Governor William Penn and a multitude of Friends arrived here and erected a city called Philadelphia." The meaning of the word "Philadelphia," "brotherly love," may have caused Penn to give that name to the new city; or his acquaintance with Scripture may have led him to name it after one of the seven Christian churches mentioned in the Bible; or he may have called

it after a city in Syria by that name. But it is more probable that he named it in honor of the Philadelphoi, a religious sect in Europe whose mystical views were in harmony with his own.



Penn planned the whole scheme of his city, its name, streets, and open spaces, before it was laid out. His original idea was to have the houses face the river, with a broad street on the high river banks. Every house was to be in the center of a plot of ground, so as to admit of gardens and lawns, thus causing Philadelphia to "be a green country town which will never be burnt and always be wholesome."

The city as planned was a little over two miles long from the Delaware to the Schuylkill, and fronted more than a mile on each of these rivers. Penn ordered High Street (now Market) to be laid out from river to river,

and Broad Street to cross it at right angles about midway between the two rivers. Thus the city was divided into four parts, and in each of these parts was reserved a plot of ground for a park or square. Both Broad Street and Market Street were to be a hundred feet wide, and at their intersection ten acres were to be reserved for public purposes. On this ground, for many years known as Center Square or the Penn Park, now stands the City Hall. From the Delaware westward the streets were named numerically as Second, Third, Fourth, etc.; the streets parallel with High Street received botanical names, as Chestnut, Walnut, Spruce, Pine, Mulberry, Sassafras, Vine, etc. In time High Street became known as Market Street, on account of the markets located there. Sassafras Street was popularly called Race Street, as it led directly to the race ground; and in time the name was changed to Race Street. Mulberry Street became Arch Street, on account of the arched bridge at Front and Mulberry streets. The houses were numbered from Market Street north and south, the first house in every square beginning with the even hundred. Penn also reserved six acres for a schoolhouse, a meeting house, and a burying ground, and a ten-acre lot to inclose horses that they might not stray away while their owners were attending religious service.

Penn announced his intention to sell land at forty shillings per hundred acres, and in shares of five thousand acres for one hundred pounds. He advertised for tradesmen in foreign countries, men of quality and industry. Men of trades and professions were needed and encouraged by him. He determined to have no idleness or jeal-

ousy in his colony, and proposed to protect all trades as well as all forms of religion.

The colonists poured in, hundreds of persons following Penn to the new city. During the winter of 1682-83, twenty-three vessels sailed up the Delaware, bringing at least two thousand people. Before the 24th of July, 1683, fifty vessels arrived and eighty houses were built, and by the end of the year twice as many houses had been erected. On the 9th of February, 1684, Penn wrote to the Marquis of Halifax: "Our capital town is advanced to about one hundred and fifty very tolerable houses for wooden ones; they are chiefly on both the navigable rivers that bound the ends or sides of the town."

Philadelphia soon became the central point for immigration to America. Among the immigrants were men of energy, virtue, and learning, who had left their homes in Germany, England, or Wales, to seek a home in the new country where they might enjoy the blessings of civil and religious liberty.

The German immigrants were a rough, rugged, and hearty people, and many of them were uncouth in speech and garb. The immigrants from England were Friends, wearing their "peculiar dress," often bearing on their faces the marks of persecution and long imprisonment. From Wales came the aristocracy of boasted ancient pedigrees, who gave their names to the places they sought. The merchants and mechanics began to follow their separate callings, while the aristocracy built their homes in the city limits and purchased large land estates in the interior. When Penn's friends in Philadelphia objected to the incoming of so many different religious sects, he made

answer: "I dare not deny others what I crave for myself—I mean liberty for the exercise of my religion."

After remaining in his colony for nearly two years, Penn, moved by duty and inclination, left it on August 12, 1684, to return to England. As he sailed down the Delaware, thinking of his prosperous colony, he uttered this farewell benediction: "And thou, Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service, and what travail has there been to bring thee forth and preserve

thee from such
as would abuse
and defile thee!
My soul prays
to God for thee,
that thou mayest
stand in the day
of trial, that thy
children may be
blessed of the
Lord, and thy
people saved by
His power."

Penn House.



When Penn returned to Philadelphia in 1699, he felt almost a stranger in his own city. Large stores and houses had been erected of brick or stone, many of them three stories in height, extending in order as he had planned the streets. There were at this time about seven hundred houses in Philadelphia proper, and over thirty-five hundred inhabitants.

When Penn first came to Philadelphia he lived at the house of Thomas Fairman, in Kensington, which was one of the best and most convenient houses in the province. He then built a house for his own use at Second and Market streets. This he named the Letitia House, in honor of his daughter Letitia, and it is said to have been the first brick house erected in the city. This house, called the Penn House, now stands in Fairmount Park, at the Girard



The Slate Roof House.

Avenue entrance. Penn lived in it until called to England, when it became the first Statehouse in the province. On his return Penn lived with his family in the Slate Roof House, corner of Second Street and Norris Alley, the present site of the Commercial Exchange. When first built this was the largest house in Philadelphia, and Penn was

probably its first occupant. It was here that John Penn was born, the only child of the proprietor born in America. But Penn was proudest of his country home at Pennsbury, called Pennsbury Manor. This was a palatial residence, surrounded by extensive grounds laid out with care. No country home in America at that time could compare with Pennsbury Manor. Travelers came many miles out of their way to see this "palace," and the Indians termed it "one big wigwam." It was an ideal rural home, and Penn when far away in England mourned the loss of it, and in reply to a letter said: "I am glad to hear of the good condition of poor Pennsbury, beloved of us all, and there in the will of God we wish ourselves." This building was eventually destroyed, and no trace of it now remains.

Penn left New Castle for England November 2, 1701, in order to defend his rights as proprietor of Pennsylvania. Reflecting on his labors in 1710, he said with pride regarding his people: "When it pleased God to open a way for me to settle that colony, I had reason to expect a solid comfort from the services done to many hundreds of people; and it is no small satisfaction to me that I have not been disappointed in seeing them prosper and growing up to a flourishing country, blessed with liberty, ease, and plenty beyond what many of themselves could expect, and wanting nothing to make themselves happy but what, with the right temper of mind and prudent conduct, they might give themselves." Until the last his interest in the welfare of his colony was unabated. Though afterwards governed by unworthy proprietors, the moral, political, and religious principles of the government he

founded were so excellent that his province prospered, and its capital, Philadelphia, increased in population, until, at the time of the Revolution, it was the most important city in the country. To-day it is the chief city in Pennsylvania, and the third largest city in the United States.

William Penn was destined never to return to America. His affairs in England were in such a serious condition that they required his personal attention. His agent, Ford, involved him deeply in debt, and after the death of Ford, Penn was cast into prison. He was then sixty-five years of age, and his treatment at Old Bailey was a great shock to him. In 1712 he had a stroke of paralysis, and then another and another, until he succumbed, dying July 29, 1718. He was buried in the village churchyard at Jordans, Buckinghamshire, England, by the side of his first wife and his first-born son. The news of the death of Penn was solemnly announced to the provincial council November 3, 1718, by Governor William Keith. He paid a fitting tribute to the founder of the province and ordered a military procession. Efforts were made in 1881 to have Penn's body brought to Philadelphia for final burial upon the occasion of the celebration of the bicentennial of the founding of Pennsylvania; but the request was refused, and the remains of the great Friend were left where they had been resting for over one hundred and sixty years. An imposing bronze statue, thirty-six feet in height, has been erected to his memory by order of councils, and was placed upon City Hall, Broad and Market streets, November 28, 1894. This statue represents Penn as looking toward Pennsbury Manor, his Pennsylvania home.

GERMANTOWN AND ITS FOUNDER.

GERMANTOWN, the "town of palaces," was one of the earliest cities in Pennsylvania. The story of its settlement by the Germans, under the leadership of Francis Daniel Pastorius, is an interesting one. Pastorius was born in Sommerhausen, Franconia, Germany, September 26, 1651, his father being the judge of Windsheim. He was highly educated, and is said to have been the master of seven languages. While making the tour of Europe he visited the city of Frankfort, where he heard Spener, the leader of the Pietists, preach, and became acquainted with one of his converts, a young and beautiful maiden named Eleanor von Merlau. The doctrine of Spener and the influence of Eleanor brought him into sympathy with the mystic religion. This sect of Pietists, influenced by Penn, proposed to emigrate to America and settle in his province. Pastorius favored this movement, and the society employed him to purchase land of William Penn and establish a settlement in Pennsylvania.

Pastorius arrived in Philadelphia August 20, 1683. For a time he lived, like many of the early settlers, in a cave on the bank of the Delaware River, probably near the Chestnut Street wharf. Above his door was an oiled paper, with a Latin motto inscribed upon it, which read: "Parva domus, sed amica bonis, procul este profani" ("A little home, but friendly to the good; keep away, ye unholy").

On the 12th of October, 1683, a warrant was issued to Pastorius, as agent on behalf of the German and Dutch

purchasers, for six thousand acres of land; this tract, when surveyed, was found to contain fifty-seven hundred acres. The purchasers, meeting together in the cave of Pastorius, cast lots for a choice of location. When the division of land had been made they immediately began to build huts in which they might protect themselves and their families during the winter. Thus began the first German settlement in Pennsylvania, at Germantown.

The beginning of Germantown is best described by Pastorius himself: "We call the new town Germantown, or Germanapolis, in a very fine and fertile district, with plenty of springs of fresh water, being well supplied with oak, walnut, and chestnut trees, and having besides excellent and abundant pasturage for cattle. At the commencement there were but twelve families, of forty-one individuals, consisting mostly of German mechanics and weavers. The principal street of this our town I made sixty feet in width, and the cross street forty feet. The space or lot for each house or garden I made three acres in size; for my own dwelling house, however, six acres."

For twenty years, from 1682 to 1702, the German immigration was not large, for in that time only about two hundred families arrived who settled in Germantown. Many of these were men of wealth and intelligence. They were plain and simple in dress, speech, and manner, virtuous and pure of life, industrious and economical. They were good farmers, took excellent care of their cattle, built good fences and barns, erecting their barns and stables sometimes before they built their dwelling houses.

The Germans at Germantown were noted for their piety. They were divided into two religious sects, the Mennonites

and Tunkers. The Mennonite sect, or "German Friends," had been founded in Germany as early as 1540 by Menno Simons. Soon after the arrival of the Mennonites came the Tunkers, now known as the "Dunkards," or "River Brethren," who, having been driven from Holland, took refuge in Pennsylvania. They were peculiar in their dress, wore long, unshorn beards and coarse clothes, covered their heads with the hoods of their cloaks, and walked in a very sedate manner. The Mennonites built their first meeting house in Germantown in 1708, and the Tunkers built theirs the following year.

To become a citizen of Germantown in those early days, every immigrant was required to have a passport of recommendation. These passports were written on parchment, elegantly engrossed with letters of gold, stating that the bearers were of the high moral character necessary to permit persons to become citizens. In time, when the tide of immigration increased, each immigrant was obliged to pay one pound sterling for citizenship. Germantown, it is thus seen, was peopled with men of virtue, piety, and learning.

The government of Germantown began the 6th of October, 1691. Two years previous it had been made a borough by a patent received from Penn. Pastorius was appointed the first bailiff. For two years he represented the new town in the Assembly of Pennsylvania. Pastorius also devised a seal for the little town, and, as most of the inhabitants were weavers and had come from a country of vineyards, he made it consist of a clover leaf, on which were a vine, a stalk of flax, and a weaver's spool, with the words, "Vinum, Linum, et Textrinum."

In order that every citizen should understand and appreciate the government under which he lived, it was ordered that all the people should assemble on the 19th of January each year, and hear the laws read to them. The chartered government terminated February 25, 1706, after fifteen years of local or home rule. Germantown then came under the government of Philadelphia.

The people of Germantown were kind and hospitable, as the following story shows: In the year 1694 there came an old blind man and his wife to Germantown. His miserable condition awakened the tender sympathies of the people there. They gave him the citizenship free of charge, and set apart for him a lot twelve rods long and one rod broad, whereon to build a little house and make a garden, which should be his as long as he and his wife should live. Several persons were appointed to take up a freewill offering and to have the little house built. The name of this man was Pieter Cornelisz Plockhoy. He came from Holland many years before for the purpose of founding a German colony in America, but was driven from place to place until he found a home and comfort at the hands of the good people of Germantown.

These Germans were an industrious people. They brought with them the art of weaving, and as early as August 6, 1685, their fame as fine linemakers had reached England. They were distinguished for the manufacture of textile fabrics, both in linen and woolen goods. They sold their manufactured articles in Philadelphia, on Market Street near Second. Gabriel Thomas, in his history of Philadelphia, says: "All sorts of very good paper are made in the German-town, as also very

fine German linen, such as no person of quality need be ashamed to wear; and, in several places, they make very good druggets, crapes, camblets, and serges, besides other woolen cloathes, the manufacture of all which daily improves; and in most parts of the countrey there are many curious and spacious buildings, which several of the gentry have erected for their countrey houses."

Arents Klincken, who, it is said, came from Holland with William Penn in 1682, built the first two-story house erected in Germantown. On this occasion Penn was present and partook of the raising dinner. The first grist mill in Philadelphia County was built in Germantown. One of the ancestors of the illustrious Rittenhouse family erected the first paper mill in Pennsylvania, at Germantown, in 1690. In the year 1701 the people of Germantown petitioned the governor and council to lay out a road between that town and Philadelphia. On January 1, 1760, the Germantown Academy was organized. This institution was the out-growth of the teaching of Pastorius, who was the first schoolmaster at Germantown. It was to be free to members of every religious denomination, and was to be called the "Germantown Union School-house." In 1784 it was incorporated by charter as the Public School of Germantown. In 1761 the first stagecoach ran from the King of Prussia Inn, Germantown, to Second and Arch streets, Philadelphia. Reyneir Jansen printed the first book ever published in Germantown, in 1699, entitled "God's Protecting Providence." Jansen was an untrained printer and had very little type. At this date his books are very rare, and a single copy would command a high price.

The first newspaper in Germantown was conducted by Christopher Saur, or Sower, a Tunker elder, in 1739. This newspaper had a wide circulation among all the Germans from New York to Georgia. The first book printed by Sower was the first American book in German type. It was called "Weyrauchs Hügel," and contained seven hundred and ninety-two pages of hymns. It was dedicated "To all solitary turtledoves cooing in the wilderness, as a spiritual harp—playing in the many tunes of divine visitation." Sower issued an almanac every year, which was very popular. He made his type, paper, and ink, and bound his own books. He also sold medicines, practiced as a physician, and cast the first jamb stoves in the colonies.

Christopher Sower will

be remembered as the pioneer printer and preacher of Germantown, and especially for publishing the first German Bible in this country. His son, at an early date, succeeded to his father's profession, becoming eminent as a minister and prominent as a publisher. While the British occupied Philadelphia and Germantown, Christopher Sower hid the unbound sheets of his Bibles in the gallery



Title-page of the Bible Published
by Sower.

of the church. In rummaging through the building the enemy found the precious store of prints and seized them. Some were torn into gun wadding, while others were used as bedding for horses. As soon after the battle of Germantown as safety would permit, Sower visited the site of the British camp in search of his missing folios. Many of the sheets were recovered and afterwards bound, forming a portion of the third edition. Several copies of this Bible are in the possession of Philadelphians, and it is said that some of the pages show the footprints of the British troopers' horses.

True to the tenets of his sect, Christopher Sower was an advocate of peace, which caused him to be attainted of treason by the colonial government. His property, valued at about seventy-five thousand dollars, was confiscated; and his "house, paper mill, sawmill and milldam were sold to Jacob Morgan, Jr. for 5,150£." He was subjected to disgrace by the Continental soldiers. The story is told that "with his hair and beard cut off, smeared over with red and black paint, bareheaded and barefoot, and almost naked, and maltreated by the soldiers, he was led before the provost. He was branded as a traitor, but without trial. He was finally released absolutely penniless, having nothing but the clothes he wore."

A brass memorial tablet, commemorative of the services of Christopher Sower, has been placed in the Church of the Brethren by Charles G. Sower, a descendant. This tablet is set in the wall of the building, just back of the place where, more than a hundred years ago, Christopher Sower preached peace to his congregation. The tablet bears the following inscription:

IN MEMORY OF
CHRISTOPHER SOWER
BISHOP OF
CHURCH OF THE BRETHREN

Born, 1721	Died 1784
Baptized 1737	Deacon 1747
Minister 1748	Bishop 1753

PUBLISHED THE HOLY BIBLE
SECOND EDITION 1763 THIRD EDITION 1776

ONLY SON OF
CHRISTOPHER SOWER
Born 1693 in Laasphe Germany
Came to America 1724

COMMENCED PUBLISHING IN GERMANTOWN 1738
PUBLISHED FIRST AM QUARTO EDITION OF THE HOLY BIBLE 1743

Died in Germantown 1758

The Germans at Germantown were the first people in America to declare against the practice of slavery. In the year 1688 they sent a memorial to the Friends, protesting against it. The Friends adopted the idea and became famous as the leaders of the antislavery movement. This memorial was quaint and curious in expression, yet remarkably intelligent and just withal. It was a bold and direct appeal to the hearts of the people. "Have not," it read, "these negroes as much right to fight for their freedom as you have to keep them slaves?" The original document was discovered in 1844 by the Philadelphia antiquarian Nathan Kite, and published in a magazine called "The Friend." It was signed by four Germans, of whom Pastorius was one.

During his residence here Pastorius wrote several important treatises. His work, "A Geographical and Statistical Description of the Province of Pennsylvania," though local, is very interesting, particularly the part relating to the growth of Philadelphia and to the manners and customs of the native Indians. One of his best works left in manuscript, called "The Bee," was a beautifully written work of three hundred pages. It consisted of selections and many original wise sayings; and it was written in the seven languages of which Pastorius was the master.

The founder of Germantown died September 27, 1719. Where he lies buried is not known, but it is gratifying to remember that our loved poet Whittier has immortalized his name in a beautiful poem called "The Pennsylvania Pilgrim." In it are pictured his simplicity of life, his endeavors for free education, his efforts to abolish slavery and establish the rights of man, his encouragement of immigration, and his interest in posterity. The following are the last two stanzas of this beautiful poem:

"And lo ! the fulness of the time has come,
And over all the exile's Western home,
From sea to sea the flowers of freedom bloom !

"And joy bells ring, and silver trumpets blow :
But not for thee, Pastorius ! Even so
The world forgets, but the wise angels know."

EARLY EDUCATION IN PHILADELPHIA.

PHILADELPHIA is distinguished for early and ample provisions in the education of her youth. One of the objects of William Penn was the establishment of a system of general education in his province. His Frame of Government, prepared before he left England, provides "That the Governor and Provincial Council shall erect and order all public schools, . . . that youth may be successively trained up in virtue and useful knowledge and arts."

The people of Philadelphia cordially indorsed Penn's views regarding the establishment of a public school system. When the second Assembly met on the 10th of March, 1683, among the numerous laws passed was the following:

"And to the end that poor as well as rich may be instructed in good and commendable learning, which is to be preferred before wealth, *Be it enacted*, etc., That all persons in this Province and Territories thereof, having children, and all the guardians and trustees of orphans, shall cause such to be instructed in reading and writing, so that they may be able to read the Scriptures and to write by the time they attain to twelve years of age; and that then they be taught some useful trade or skill, that the poor may work to live, and the rich if they become poor may not want: of which every County Court shall take care. And in case such parents, guardians, or overseers shall be found deficient in this respect, every such parent, guardian, or overseer shall pay for every such child

five pounds, except there should appear an incapacity in body or understanding to hinder it."

The provision for public education in this statute was far in advance of the times. It provided, first, for universal education, in that

the "poor as well as rich may be instructed in good and commendable learning." It provided for industrial education, inasmuch as boys at twelve years of age were to "be taught some useful trade or skill." It provided for compulsory education, for in case "parents, guardians, or overseers" shall neglect the education of their children, they "shall pay

for every such child five pounds, except there should appear an incapacity in body or understanding to hinder it."

The first school in Philadelphia of which we have any knowledge was opened the year following the founding of the city. At a meeting of the council held in Philadelphia the 26th of the 10th month, 1683, the following action was taken regarding the establishment of a school:

"The Gov and Prov'l Council having taken into their



An Early Schoolhouse.

Serious Consideration the great Necessity there is of a School Master for y^e instruction & Sober Education of youth in the towne of Philadelphia, Sent for Enoch flower, an Inhabitant of the said Towne, who for twenty Year past hath been exercised in that care and Imployment in England."

Enoch Flower is said to have come from Corsham, Wiltshire, England. He accepted the invitation of the provincial council, and agreed to open a school upon the following terms: "to Learne to read English 4s by y^e Quarter, to Learne to read and write 6s by y^e Quarter, to learne to read, Write and Cast accot 8s by y^e Quarter; for Boarding a Scholler, that is to say, dyet, Washing, Lodging & Scooling, Tenn pounds for one whole year."

The house in which this school was held was a low wooden building built of pine and cedar planks, and was divided into two apartments by a wooden frame. In this humble schoolhouse began the work of education in Philadelphia. Enoch Flower, the first schoolmaster of Philadelphia, died in 1684.

On the 17th of the 11th month, 1683, at a meeting of the council it was proposed "That Care be Taken about the Learning and Instruction of Youth, to Witt; a Scool of Arts and Sciences." This was to be a grammar school similar to the English grammar schools, in which the classical languages should be taught; but Penn in 1684 was called to England, and the project was neglected. In 1689 he wrote to Thomas Lloyd, president of the council, and ordered him to set up a "Public Grammar School" in Philadelphia, which he did, and placed it under the care of the celebrated George Keith.

The first grammar school in Pennsylvania was thus established at Philadelphia in 1689. It was chartered by Governor Markham in 1697; rechartered by Penn in 1701, 1708, and 1711; the last time in the name of "The Overseers of the Public School founded in Philadelphia, at the request, cost, and charges of the People of God called Quakers." The earlier charters made the school denominational, but the charter of 1708 took the controlling power from the Friends' Monthly Meeting, and placed the management in "fifteen discreet and religious" Friends as a Board of Overseers, having perpetual succession. In 1711 this institution received its last charter from Penn. Although maintained by the Friends, the school was open to all, and for more than sixty years continued to be the only public place for gratuitous instruction in the province. The "Friends' Public School" is now known as the "William Penn Charter School," and is situated on Twelfth Street between Market and Chestnut streets.

George Keith, the first principal of the Friends' Public School, was a native of Aberdeen, Scotland. He was a Friends' speaker, and was noted both for his learning and his violent temper. He received an annual salary of fifty pounds, a residence and schoolhouse free of charge, and the profits of the school. Keith was unsuccessful as a teacher, and at the close of the year his assistant, Thomas Makin, became principal, and held the position for many years.

When the Assembly met August 1, 1693, Makin was notified "that he must not keep school without a license," and in order to continue his work he must "procure a certificate of his ability, learning and diligence

from the inhabitants of note in this town by the sixteenth instant, in order to the obtaining a license, which he promised to do." This was, without doubt, the first teacher's license in the State. The Assembly of Pennsylvania sometimes met in this schoolhouse, and employed Makin as their clerk at four shillings per day, and for the time they occupied the schoolhouse they allowed him twenty shillings. Makin taught school many years, living to a good old age, and died, like so many other school-masters, very poor. The following is the brief and pathetic story of his death: "On Monday evening last Mr. Thomas Meakins fell off a wharf into the Delaware, and before he could be taken out again, was drowned. He was an ancient man, and formerly lived very well in this city, teaching a considerable school; but of late years was reduced to extreme poverty."

In 1696, Thomas Holme, in a description of Philadelphia schools and teachers, wrote:

"Here are schools of divers sorts
To which our youth daily resorts,
Good women who do very well
Bring little ones to read and spell,
Which fits them for their writing; and then
Here's men to bring them to their pen,
And to instruct and make them quick
In all sorts of Arithmetick."

The Friends were the pioneers in the movement for free education, and their example was followed later by the German settlers. A school was established at Germantown by Dutch and German Friends in the year 1701. Francis Daniel Pastorius taught school in Philadelphia as

early as 1696, for it is recorded that he made an engagement with Friends at that date "to keep school in the city and to do their writing." In 1698 he taught the Friends' School in Philadelphia, and also an evening school in Germantown for such as could not attend the day school in the city. Upon his death he left some valuable works in manuscript on the subject of education.

One of the most famous of the colonial teachers was Anthony Benezet, a native of France, who arrived in this country in 1731, at the age of eighteen, and opened a school at Germantown in 1739. Three years later he took charge of the English branches in the Friends' Public School, Philadelphia. While thus engaged he opened a night school, *free* to all Indian and negro children, and devoted his time and efforts to their enlightenment. Living among slaveholders, he had the boldness to assert that "the notion entertained by some, that the blacks are inferior in their capacities, is a vulgar prejudice, founded on the pride or ignorance of their lordly masters, who have kept their slaves at such a distance as to be unable to form a right judgment of them." Five years later he established a school for girls, which, owing to its excellence, was patronized by the best citizens of Philadelphia.

Every child should be taught to revere the name of Anthony Benezet as one of the most eminent reformers in school discipline. He abolished rods, rulers, and dunce-caps, declaring that they made a school morally and intellectually unhealthy. Benezet devoted the best years of his life to the interest of the Friends' Public School, and for its benefit he left an estate which was to be used "to hire and employ a religious minded person or persons to

teach a number of negro, mulatto, or Indian children to read, write, arithmetic, plain accounts, needlework, etc.; and it is my particular desire, founded on the experience that I have had in that service, that in the choice of such tutor, special care may be had to prefer an industrious, careful person of true piety, who may become suitably qualified and would undertake the service for a principle of charity, to one more highly learned not equally disposed."

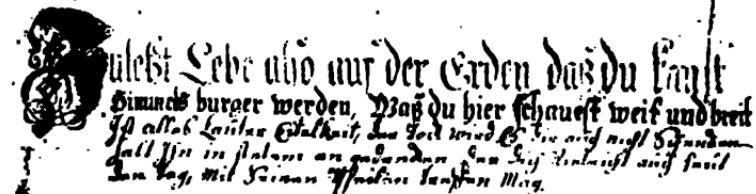
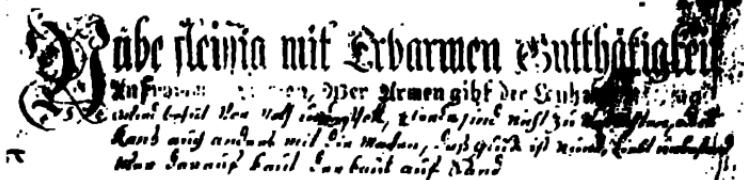
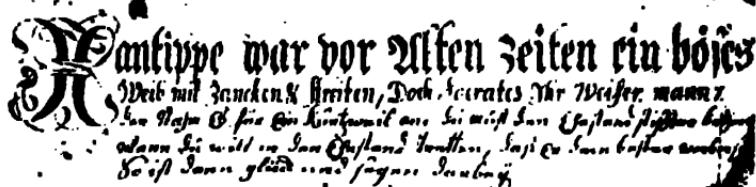
Benezet was a man of humble spirit, and it is said that he desired, if a monument were ever erected to his memory, to have these words inscribed thereon:

ANTHONY BENEZET
WAS
A POOR CREATURE,
AND,
THROUGH DIVINE FAVOR,
WAS
ENABLED TO KNOW IT.

The year before his death Benezet wrote a work on general education, in which it is seen that his methods of teaching and his ideas of education were greatly in advance of his time.

Christopher Dock, known as the "pious schoolmaster," taught school in the old Mennonite log church of Germantown in the year 1740. He was a kind and good man, and was never known to lose his temper. When put to test by abuse and insolence, he would say, "Friend, may the Lord have mercy upon thee." Dock was a Mennonite who came from Germany to Pennsylvania about 1714.

Shortly after his arrival he opened a school among the Mennonites at Skippack, which he taught for very little compensation. He tried farming, but feeling that he was divinely called to be a teacher, and that his duty to God and man was neglected in any other labor, he returned to his beloved profession. Time and time again Dock was



From Dock's Primer.

requested to give a written description of his method of keeping school, but each time refused with modesty. At last he consented, and in the year 1770 his work, the "Schul-Ordnung," was printed and published by Christopher Sower in Germantown. This is the earliest treatise

on school management published in Pennsylvania or in the United States, and "is the only picture we have of a colonial school." Besides a great deal of detailed information, Dock gives "a Hundred Necessary Rules of Conduct for Children." Among these are the following regarding the behavior of boys and girls while at school:

"Dear child, when you come into the school, incline reverently, sit down quietly in your place, and think of the presence of God.

"Be at all times obedient to your teacher, and do not let him remind you too many times of the same thing.

"Listen to all that is said to you, sit very straight, and look at your teacher.

"When you recite your lesson, turn up your book without noise; read loudly, carefully, and slowly, so that every word and syllable may be understood.

"If you are not questioned, be still; and do not help others when they say their lessons, but let them speak and answer for themselves.

"Abstain from all coarse, indecent habits or gestures at school, such as to stretch with the hands or the whole body from laziness; to eat fruit or other things in school; to lay your hand or arm upon your neighbor's shoulders or under your head, or to lean your head forward upon the table; to put your feet on the bench, or let them dangle or scrape; or to cross your legs over one another, or stretch them apart, or to spread them too wide in sitting or standing; to scratch your head; to play or pick with the fingers; to twist and turn the head forward, backward, and sideways; to sit and sleep; to creep under the table or bench; to turn your back to your teacher; to change

your clothes in school; and to show yourself restless in school. Keep your books, inside and outside, very clean and neat, do not write or paint in them, do not tear them, and lose none of them.

"When you write, do not soil your hands and face with ink; do not scatter it over the table or bench, or over your clothes, or those of others.

"When school is out, make no great noise; in going downstairs do not jump over two or three steps at a time, by which you may be hurt, and go quietly home."

Christopher Dock, as we have stated, was noted for his piety and faithfulness to duty. His death is said to have occurred in this wise: One evening in the year 1771 he did not return from school. A search was made, and he was found in the schoolhouse upon his knees, dead. He had remained after school hours to pray, and died while in prayer—a fitting end to such a pious life.

In 1743 Benjamin Franklin presented a scheme for the establishment of an academy, but the project was laid aside on account of the excitement incident to the war between France and Great Britain. This subject was soon revived, and on November 13, 1749, a school was organized under the name of the "Academy and Charitable School of the Province of Pennsylvania." The Academy began with three schools, one of Latin, one of English, and one of Mathematics. A master, with an usher, was employed in each school. In accordance with the original design, a charity school was established under the same general management for the instruction of poor children gratuitously, and they were taught reading, writing, and arithmetic, and the

first principles of virtue and piety. A charter was granted to the Academy in 1753, and on May 14, 1755, it became a college. Dr. William Smith of Philadelphia, a very learned man, was the first president of the college, and planned for it an excellent course of study, the best then known in the colonies. In the year 1791 this institution was merged into the University of Pennsylvania, one of the largest and most celebrated institutions in the country.

Besides these schools there were many others connected with the various churches, and, as good teachers were scarce, the preachers of these congregations were in nearly every case the teachers of their several schools.

While the most charitable provisions were made for the education of children, the growth of a free school system was slow. In 1818, by an act of the legislature, Philadelphia was constituted the "First School District" of Pennsylvania, and provision was made for the education of the children of the city and county at public expense. The schools established under this act were not intended to be free to children of all classes of citizens. None but the children of indigent parents were admitted into the schools at public expense, boys between the age of six and fourteen, and girls between the age of five and thirteen. These charity schools were always unpopular, and were known as "pauper schools," and it was not until the year 1834 that the present free school system of the State was established.

To Philadelphia belongs the honor of being the first city in Pennsylvania and in the United States to establish schools for the education of teachers. One of the objects of the academy founded in 1749 was the preparation of

teachers for elementary schools. Dr. Franklin, in addressing the Council in its behalf, urged the need of school-masters, and suggested that this school would furnish a supply of those who could "teach children reading, writing, arithmetic, and the grammar of their mother tongue." In the year 1818 a Model School for the preparation of teachers was established in Philadelphia by an act of the State legislature. This school was organized on the so-called Lancasterian plan, and was conducted for several years by the celebrated English educator, Joseph Lancaster, as principal. So successful was this school that in 1821 it was attended by five hundred and sixty-four pupils, and teachers were prepared not only for the schools of the city, but for those in other parts of the State. This school was established fully twenty years before the first normal school was opened at Lexington, Massachusetts, and its work and influence are perpetuated by our present Normal School, one of the most thoroughly organized schools of the kind in the United States.



OLD SWEDES' CHURCH.

ONE of the earliest structures reared in Philadelphia, which time has scarcely marred, is the ivy-covered old Swedes' Church, or "Gloria Dei," situated on Swanson Street, near Front and Christian streets. At the rear of the church grounds is a brick building, on each side of which are iron gates; over the one in letters of gilt are the words "Gloria Dei," and over the other "Erected 1700."

Service has been continuously held here for nearly two hundred years. Originally this congregation was Swedish Lutheran, and it remained so until 1831, when it became a part of the Protestant Episcopal Church, under the name of the Swedish Episcopal Church. But as the Lutheran



Old Swedes' Church.

Church in Sweden is Episcopal in form and spirit, Gloria Dei has really always been an Episcopal church. How so fine a structure came to be erected at so early a date, in the capital of an almost unbroken wilderness, is an interesting story.

The first Swedish colonists, who reached the shores of the Delaware in the year 1636, nearly fifty years before the landing of Penn, brought with them a Swedish minister, the

Rev. Reorus Torkillus. This colony settled at Christina, built a church, and Mr. Torkillus became their pastor. In 1642 the new governor, John Printz, arrived, and with him the Rev. John Campanius. This colony settled at Tinicum Island, a few miles below Philadelphia, erected a fort, and built a church of wood. This church was consecrated by the Rev. John Campanius, September 4, 1646, and for many years served as a place of worship for all the Swedes in the colony. But the distance to the Tinicum church was so great that it was inconvenient for the Swedes living east of the Schuylkill River to attend worship there. They therefore petitioned the court of New Castle in 1675 to build a church at "Wicaco," the Indian name for the land on the Delaware River which Penn afterwards laid out for his city, this being a more central and convenient place. Accordingly, the court directed that a church, or place of meeting, should be built and paid for by a general tax; but no further action was taken at that time.

Meanwhile the Swedes resolved to occupy the block-house at Wicaco, a building which had been erected in 1669 as a defense against the Indians, for church purposes. On Trinity Sunday, 1677, the Rev. Jacob Fabritius of New York consecrated this log fort to the service of God, and preached here his first sermon as pastor of the Swedes' Church, Wicaco. He continued to preach here for fourteen years, nine years of which time he was totally blind. About 1692 Mr. Fabritius died, and Wicaco church was left without a pastor. For a while Andrew Benktsen, an old and trembling layman, read sermons to the congregation. They had written twice to Sweden for pulpit

supplies, but the letters miscarried; they also wrote to the Lutheran consistory at Amsterdam, Holland, requesting them to send over a clergyman for "their souls' sake," but received no reply. At last their spiritual needs became known to Charles XI. of Sweden, who sent over in 1697 the Rev. Andreas Rudman, master of philosophy, the Rev. Eric Biork, and the Rev. Jonas Auren, giving them books, a free passage, three thousand dollars, and his blessing. They arrived in Philadelphia, "a clever little town," in the same year, and were "received with great kindness" and "tears of joy." On the 30th of June they visited the Wicaco congregation, which was the nearest to Philadelphia.

Mr Rudman found the church at Wicaco "decayed and scarcely habitable," and he immediately set about preparing to build a new one. On October 20, 1697, he wrote home to Sweden: "In order to build our church, we are about to raise the sum of four hundred pounds sterling; but that will not be difficult, they are so very glad to have us among them; they look upon us as if we were angels from heaven. Of this they assured me with many tears, and we may truly say, that there is no place in the world where a clergyman may be so happy and so well beloved, as in this country."

However happy they might be, they could not agree for a long time whether the new church should be erected where the minister's house and gardens were, four miles below the city (now Point Breeze), or on the site of the old blockhouse church ground at Wicaco, then half a mile below the city. While Mr. Rudman much preferred the church near his parsonage, he was not "tenacious" as to

its location. On the 17th of May, 1698, the congregation agreed to settle the dispute by lot. Two pieces of paper were prepared; upon one was written "Wicaco," and on the other "Passyunk." These were folded, shaken in a hat, and thrown on the ground; when one was taken up and opened the name of Wicaco appeared. Dissension ceased, and all joined in a cheerful hymn of praise. The land on which the church was to be built was given by Catharine Swanson. Arrangements were made to bring material for the new church at Wicaco from the old one at Tinicum. A foundation of stone was laid cellar deep, and upon this walls of brick were erected. The interior of the church, when completed, was to be sixty feet long, thirty feet wide, and twenty feet high at the eaves.

The work of building began May 28, 1698, and went on so successfully that on July 2, 1700, Swedes' Church at Wicaco was dedicated by the Rev. Eric Biork. A great concourse of people came to attend the ceremonies of the dedication, marveling at the magnificent structure. Mr. Biork said: "Thus through God's blessing we have completed the great work, and built two fine churches, superior to any built in this country." It was at this service that the church was named "Gloria Dei," meaning the "Glory of God."

Swedes' Church had cost about twenty thousand Swedish dollars, of which fifteen thousand dollars were paid at the time of dedication. But Gloria Dei was not yet complete. The churches of the mother country were highly decorated, and it was natural that the Swedes should desire to make their house of worship beautiful. An antique baptismal font of marble was set up, and, in

the course of time generations of worshiping saints came here to join the kingdom of Christ. In the west gallery was placed a curious carving of two cherubs with wings spread above an open book representing the Bible. On one of its pages is written in the Swedish language a passage from Isaiah: "The people who walked in darkness have seen a great light, . . ." while on the opposite page is that passage of the New Testament describing the angels at the Saviour's birth as singing the anthem, "Glory to God in the highest." An organ was purchased, and in 1806 a bell was cast, partly from an older one dated 1643, bearing this inscription:

"I to the church the living call,
And to the grave I summon all."

The Swedes, as we have learned, lived far apart, and consequently came a great distance to church. It must have been a curious sight to see them each Sunday on their way up and down the river in boats to attend divine worship. The service began with the morning hymn, "O God, vi lofve tig" ("We praise thee, O God"). The first sermon was preached "between the first and second ringing of the bells," and during the summer, at the second sermon time, the first sermon was repeated, and the people were examined on what had been before said, the teachers going through the aisles catechizing the congregation. On the short winter Sabbaths a chapter of the Old Testament and one of the New were read and explained. After the service the young people returned to their homes, two in a boat, while the older people lingered, talking of their religion, or discussing the last letters from

Sweden, while some, no doubt, thought longingly of their native home, biding the time when they should meet in heaven those they loved, and from whom they were now separated by the wide ocean.

Long delays, which occurred between the appointment and the arrival of a minister from Sweden, necessarily hindered the progress of the Swedish Lutheran Church in America. Many of the members, especially the younger ones, joined Christ Church, toward which the Swedes always felt kindly disposed. The ministers of these different congregations frequently exchanged pulpits. The Rev. Mr. Sandel, at one time pastor of Swedes' Church, records: "On solemn occasions, as at the laying of corner stones of churches, the English have always invited us and conducted themselves as friends to our church." This shows that Christian harmony and fellowship existed between the congregations of Gloria Dei and Caspina, as Christ Church was called.

The last of the Swedish clergy was the Rev. Dr. Nicholas Collin of Upsala, Sweden. He arrived in this country May 12, 1771, and in 1786 was appointed rector of Gloria Dei, where he remained for forty-five years. So great was the faith in luck attending the marriage ceremonies performed by him that during his pastorate he married 3,375 couples. In the circuit of his parochial duties he rode an old gray pony called "Tidy." Dr. Collin was loved by all the children, and always had his pockets stored with candy, to their great delight. He became very proficient in the English language, and was a member of the historical and philosophical societies. He was also a member of the society for the commemoration of the landing of Penn. Dr.

Collin died at Wicaco October 7, 1831, in the eighty-seventh year of his age, known and respected by every man, woman, and child in Philadelphia. He was the last Swedish missionary at Gloria Dei, and at his death all connection of the American Swedish Church with that of Sweden ceased.

In the quiet churchyard, and in the chancel of the church, are the memorial tablets of many who worshiped in the church long before the Revolution. The oldest tombstone in the churchyard is that of Peter Sandel, who died in 1708. On a mural tablet within the church we read this inscription in memory of Dr. Collin: "Here was laid the last of a long line of missionaries sent by the mother church of Sweden to give the Bread of Life to her children on this distant shore." Another tablet "marks the memory and describes the virtues" of Dr. Jehu Curtis Clay, for many years a faithful rector of the church and the church's historian. Here also lie the remains of Joseph Blewer, a patriot of the Revolution, without whose deeds the history of those "times that tried men's souls" would be incomplete. In this quiet retreat repose the remains of Alexander Wilson, the ornithologist, who worshiped at Gloria Dei, and who requested to be laid to rest there, as it was "a silent, shady place where the birds would be apt to come and sing over his grave."

Although Gloria Dei stands to-day where it stood nearly two hundred years ago, yet the environments have so marred the site that it is no longer the rural and picturesque spot alluded to by Longfellow in his beautiful poem, "Evangeline":

"Then, as she mounted the stairs to the corridors, cooled by the east-wind,
Distant and soft on her ear fell the chimes from the belfry of Christ Church,
While, intermingled with these, across the meadows were wafted Sounds of psalms, that were sung by the Swedes in their church at Wicaco."



OLD CHRIST CHURCH.

AMONG the most sacred objects of veneration in Philadelphia, and perhaps in the United States, is old Christ Church, on Second Street, near Market. Closely associated with this church are the names of good and great men, whose acts during a century of religious and political changes have shaped the destiny of the nation as well as of the city.

In the charter granted to William Penn a clause was inserted to the effect that whenever twenty or more persons should petition for a Church of England parish it might be established, and application made to the Bishop of London for a clergyman. Several years after the founding of the colony the parishioners of the Church of England living in Philadelphia were sufficient in number to consider the subject of organizing and building a church. In 1695 they forwarded a petition requesting the Bishop of London to send them an ordained minister. The Friends became greatly alarmed, and even resorted to severe measures to prevent them from establishing a church, but without avail. Gabriel Thomas wrote that

the Church of England "built a very fine Church in the city of Philadelphia in the year 1695." Two years later it was finished at a cost of more than three thousand dollars.

It is described as being a "goodly structure for those days, of brick, with galleries large enough to accommodate more than five hundred persons."

Prior to this date the Protestant Episcopalians worshiped under the leadership of a schoolmaster named Arrowsmith, who was assisted at times by the Bishop of Maryland. The Rev. Thomas Clayton, who was instrumental in founding Christ Church, was the first ordained missionary, and through his influence many Quakers became Episcopalians. In 1700 the Rev. Evan Evans, a Welshman, was sent over as rector of Christ Church by Bishop Compton of London. An annuity of fifty pounds was granted him by King William III. "Parson Evans," as he was called, was a very active and zealous churchman. Besides the regular services on Sunday, Wednesday, and Friday, and on holy days, special services were held on market days and during



Christ Church.

"Quaker week." While rector of this church Mr. Evans baptized more than five hundred adults and children of Friends' families, and in seven years the number of his members increased to over eight hundred. He revisited England in 1707, and through his influence Queen Anne, in 1708, presented Christ Church with a silver communion service, pulpit cloths and cushions, prayer books and catechisms.

In 1702 large numbers were added to Christ Church through the influence of the celebrated George Keith. Keith, who had formerly been a stanch Friend, separated from the society, and, taking orders in the Church of England, was sent over to Philadelphia as a missionary by the English Church. He induced many of his former followers, the Friends, to unite with the Church of England, and was instrumental in organizing five or six Episcopal churches in and near Philadelphia. The Rev. Evan Evans remained rector of Christ Church until 1718, when he removed to Maryland. Subsequently, on a visit to Philadelphia, and while preaching in the pulpit of Christ Church on the afternoon of October 8, 1721, he was stricken with apoplexy and died two days later.

Christ Church congregation was a progressive one. By the time the first improvements were completed the increase of members was so great that a larger building was needed. In the year 1720 the vestry passed a resolution to enlarge the church again, and to build a tower and steeple, and purchase a set of chiming bells; several years passed before these improvements were completed. On the 27th of April, 1727, the corner stone of the present church was laid with imposing ceremonies by the Hon.

Patrick Gordon, lieutenant governor of Pennsylvania. Within a year an organ was purchased of Ludowick C. Sprogel for two hundred pounds. Soon after Mr. Sprogel presented the church with a large number of books, many of which were in parchment. A beautiful chandelier of twenty-four branches, brought from London in 1744, was purchased at a cost of two hundred and eighty dollars, and hung in the center of the church. This chandelier is still preserved, and hangs in its original place.

In 1753-54 the tower with the "Philadelphia steeple," as it was called, was completed at a cost of £3,162 9s. 11d. Like the main building, it was designed by Dr. Kearsley, assisted by Dr. Franklin, and was built by Robert Smith. It is one hundred and ninety-six feet nine inches from the base to the crown.

Joseph Sansom, Esq., said of the steeple as an architectural ornament: "It is the handsomest structure of the kind that I ever saw in any part of the world, uniting in the peculiar features of that species of architecture the most elegant variety of forms with the most chaste simplicity of combination."

In this steeple hangs the famous chime of bells, bought in England at a cost of £560 7s. 8d. The man who made these bells and hung them in the tower did so on condition that they should be muffled and rung at his funeral services. Captain Budden, who brought them over free of charge in the ship *Myrtilla*, made a similar request. For his generosity the bells were ordered to be rung to welcome him whenever his ship appeared in the Delaware. It is said that the eight bells weighed nine thousand pounds, the largest of them weighing two thousand and forty

pounds. Every one wanted to hear the chimes, and it was ordered that they should be rung on market days,

when the country people were in town. The people living in Germantown and neighboring villages would often walk over the meadows and through the woods until they could hear the ringing and chiming of the bells of Christ Church. When the Declaration of Independence was read, Christ Church bells rang out a gladsome peal in answer to the Statehouse bell, now known as the Liberty Bell.

For many years Christ Church was the principal place of worship in Phila-

delphia. In the year 1763 a charter was granted by Governor John Penn uniting Christ Church with Saint Peter's, the second Episcopal church established in Philadelphia. The rector of these congregations was the Rev. Jacob Duché, who signed himself "Casipina," from the initials of "Christ and Saint Peter's in Philadelphia in North America." His assistants were William White and Thomas Coombe, both Philadelphians. It was Mr. Duché who opened the first Continental Congress with a most impressive prayer, and who for a time served as chaplain to the American Congress. At first



Saint Peter's Church.

Mr. Duché was an ardent patriot, but he afterwards became discouraged, and on October 8, 1777, he wrote a letter to General Washington urging him to negotiate with the English for America, at the head of his army. This caused Washington to speak in a very uncomplimentary manner of traitors in general and of Mr. Duché in particular. Soon afterwards Mr. Duché returned to England with his Tory friend, the Rev. Thomas Coombe.

The Rev. William White, the only patriot remaining of the three Philadelphia Episcopal ministers, was then appointed rector of Christ Church. He was a Philadelphian by birth, was baptized in infancy in Christ Church, and his name is held as sacred as the institution itself. He was a true patriot as well as a distinguished churchman. The story is told that when he went to take the oath of allegiance to the United States, one of his acquaintances made a sign that he would lose his head, but he passed on without comment. After taking the oath he returned to the gentleman, and said: "I perceived by your gesture that you thought I was exposing my neck to great danger by the step which I have taken, but I have taken it with full deliberation. I know my danger, and that it is the greater on account of my being a clergyman of the Church of England. But I trust in Providence. The cause is a just one, and, I am persuaded will be protected."

It was Bishop White who first advised the union of the church into an Episcopacy, by reason of which he is often spoken of as the "Father of the American Church." It was in Christ Church in 1785 that the first General Convention met and took action toward securing an American

bishop. In 1786 a special meeting of the convention was held, and the Rev. William White was elected Bishop of Pennsylvania. He was consecrated to the office of bishop in England, February 4, 1787, and thus became the first bishop of English consecration in the United States. He was ordained in Christ Church May 28 of the same year. He died July 17, 1836, at the age of eighty-nine years, having spent sixty-five years in the ministry. His remains were placed in the family vault at Christ Church. In 1882 they were transferred to a tomb beneath the chancel of the church.

The attitude of Christ Church congregation toward the mother church in England had changed with the times. The church had always favored a strong government, and the king was the acknowledged head of the church. When the sons of William Penn united with the Church of England, the governing power passed with them from the Quakers to the Episcopal Church, and over the governor's pew were placed the royal arms. A profile bust in relief of George II. was placed in the great arched window on the east side of the chancel wall, and on the steeple was placed the king's crown. On July 4, 1776, the vestry met and decided to omit the petitions in the liturgy wherein the King of Great Britain is prayed for, as inconsistent with the Declaration "made by the honorable Continental Congress." Historians claim that after the Revolution the figure of the king was removed by order of the vestry, and thrown into the street, from whence it was taken by Zaccheus Collins and given to the Philadelphia Library. In 1872 the Philadelphia Library restored the effigy to the vestry, who placed it, in 1896, on

the exterior of the eastern end of the church, above the chancel window, while the crown, tradition says, was struck by lightning and destroyed. In 1787, the bishop's miter was substituted for the crown; this had on it thirteen stars, representing the thirteen original States, and bore the inscription, "The Right Rev. William White, D.D., consecrated Bishop of the Episcopal Church of Pennsylvania, February 4, 1787." After peace had been declared, the coat of arms over the governor's pew was removed to the vestry room, where, with other relics, it may be seen by the visitor.

Many of Philadelphia's most famous men and women attended Christ Church during the Revolutionary period. Here assembled many patriots to pray for the cause of freedom. Here the "Father of his Country," George Washington, worshiped. In fancy we can see him coming down the street in his elegant French coach, with his sturdy German driver in high cocked hat and queue, drawing the reins over two, and sometimes four or six, beautiful Virginia bays in glittering harness. How the people would press forward to catch a glimpse of this "nobleman of nature!" When he reached the church he would alight with all that grace and dignity for which he was noted, and, bowing, present his hand to Lady Washington, after which he would lead the way to the family pew. It was to Christ Church that the Continental Congress came in a body from the Statehouse on July 20, 1775, and also on May 17, 1776, to attend the service of fasting and prayer. Here worshiped John Adams, the second President of the United States; Lafayette, the celebrated French general and statesman, and America's dearest guest; Benjamin

Franklin, the greatest of our early statesmen and scientists; Betsy Ross, the maker of the first American flag; Francis Hopkinson, the distinguished patriot, who acted for a time as warden and organist; and Robert Morris, the great financier. Nearly all the provincial officers worshiped in Christ Church, and a special pew was reserved for their use; this was afterwards occupied by the Presidents of the Federal and State Congresses.

In Christ Church, in the yard adjoining, and in the cemetery belonging to the church, at Fifth and Arch streets, lie the remains of many of Philadelphia's most illustrious men and women, who were once the center of interest and influence in church and state, in public and in social life. Among these are Robert Morris, the financier of the American Revolution; Benjamin Franklin and his wife; Peyton Randolph, the first president of the Continental Congress; William Bainbridge and Richard Dale, names renowned in American naval annals; General Charles Lee, a noted military commander; General William Irwin, a native of Ireland, who from a surgeon in the British navy became a major general in the American army; Francis Hopkinson, one of the signers of the Declaration of Independence; and Philip Syng Physick and Benjamin Rush, both famous physicians in Philadelphia.

Christ Church has ever been prosperous. Her people continue to hold firmly to the faith of their fathers, and to honor the noble deeds of her illustrious sons. The venerable building is a center of interest to all churchmen, and is an object of reverence to every patriotic American. It is especially noted as the first Protestant Episcopal cathedral in the United States.

FRANKLIN IN PHILADELPHIA.

ON a bright Sunday morning in October, 1723, a young man walked up Market Street, the chief avenue of the city, eating a penny roll, and carrying a similar roll under each arm. He wore low shoes, woolen stockings, and knee breeches of buckskin, and a large overcoat, the capacious pockets of which were crammed with shirts and stockings. As he passed on, a pretty young woman of eighteen, who was standing at the door of her home, saw him, and laughed at his comical appearance. This young man was Benjamin Franklin, and the young woman who laughed at him was Deborah Read, who afterwards became his wife.

Benjamin Franklin had just arrived from Boston, where he was born January 17, 1706. He was the son of Josiah and Abiah Franklin, and the fifteenth child in a family of seventeen children, of whom seven were Josiah's by a former marriage. His early education was limited, as his father found that with the expense of a large family he could not afford to give his son a liberal education. At an early age he was taken from school to assist his father in the soap-manufacturing business. As a boy Franklin was fond of books, and spent much of his time in reading. At the age of twelve he was bound to his brother James for nine years, to learn the trade of a printer. At the end of three years of this apprenticeship his brother issued a newspaper called the "New England Courant." Franklin greatly aided in this enterprise, and in time became a contributor to the paper. He wrote an article, but, fearing his

brother's disapproval, slipped it under the printing house door at night. It was found in the morning, approved and printed. This article was followed by many others signed "Silence Dogood," all of which were accepted and printed; the editor little suspecting that the silent boy behind the press was the author. At last Benjamin divulged his secret, and James, becoming jealous of his talent, treated him with injustice and cruelty. The end to this came speedily. An article in the "Courant" gave offense to the colonial assembly. James was put in prison, and Benjamin Franklin became sole proprietor and publisher of the paper when he was but sixteen years of age. The "Courant" prospered, and was the most popular paper in the colonies. When released, James became envious of his brother's success, and a quarrel caused a separation. As a result Benjamin was forced to leave Boston to find employment.

Learning that a boat was about to sail for New York, Franklin secured passage, and after a quick and pleasant voyage arrived in that city October, 1723. He went to William Bradford, the only printer in the town, who directed him to his son, Andrew Bradford, a printer in Philadelphia. After a long and wearisome journey Franklin, a friendless youth of seventeen, with one dollar and one shilling in his pocket, arrived at Philadelphia, and stepped ashore at the Market Street Wharf. Being very hungry, he entered a baker's shop and asked for three pennyworth of bread, and was greatly surprised when they gave him three large, puffy rolls that seemed out of all proportion to the price. Having no room in his pockets, he put a roll under each arm and walked up the

street eating the third. This was Benjamin Franklin's first breakfast in Philadelphia.

The morning after Franklin arrived he went to Andrew Bradford, the printer, to find employment. Mr. Bradford directed him to another printer by the name of Samuel Keimer, with whom Franklin engaged. Keimer was not a business man, and knew very little about his trade, so that Franklin's expertness and ingenuity soon proved indispensable to him. For a time Franklin lived with Andrew Bradford, his printer friend; but Keimer did not approve of this, and sent him to live with a Mr. Read, whose daughter had seen him eating a roll on the morning of his arrival in Philadelphia.

One day while Franklin and his employer were working together in the printing office, they were surprised to hear of the arrival of Sir William Keith, the governor of Pennsylvania. He had heard of the young printer's ability, and had come to see him. The governor paid Franklin many compliments, and promised to give him the public printing if he would set up business for himself. He proposed that Franklin should go to Boston and seek aid from his father to establish a printing office, taking with him a letter from the governor containing promises of royal patronage. Franklin set sail for Boston in April, 1724. His father declined, however, to give him any encouragement, thinking him too young to assume so great a responsibility. He advised his son to return to Philadelphia and work till he was twenty-one, when he would do all he could to help him.

On Franklin's return to Philadelphia he informed Keith of his ill success, whereupon the governor himself offered

to establish him in business. He requested Franklin to make out a list of supplies, and persuaded him to go to England and purchase the required materials, promising him letters of introduction and letters of credit to printers there. Believing Sir William Keith to be one of the "best men in the world," Franklin prepared for the voyage. It was with reluctance, however, that he did so, for

he was now bound to his home by many ties of friendship, and a strong affection existed between him and Deborah Read.

Franklin arrived in London December 12, 1724, with fifty dollars in his pocket. He found that he had been deceived by Keith who had no credit to give, that the letters were

useless, and that he must rely entirely upon his own exertions. He succeeded in finding employment in a London printing office, where he distinguished himself by his energy and skill.

It is related that when Franklin applied for the position and stated that he came from America, there were jests and sneers at his expense, and the proprietor ironically asked to see a specimen of his work. He went to a case and picked up a stick, and quickly set up, "Can any good come out of Nazareth? Come and see." His skill and



Franklin's Printing Press.

the apt answer pleased the proprietor, and Franklin entered his employ.

On his voyage to England Franklin had made the acquaintance of a Mr. Denham, an elderly man, who took a great interest in him, and who listened with sympathy to his story of Keith's insincerity. Their friendship increased, and the result was that Franklin agreed to return to Philadelphia and act as clerk and bookkeeper in the extensive merchandise store which Mr. Denham proposed to open in that city.

Franklin set sail from England July 21, 1726, and after a voyage of nearly three months arrived in Philadelphia October 11, 1726, having been absent from America a year and a half. He entered Mr. Denham's store, and soon became an expert in keeping accounts and selling goods. He had been engaged in this new work four months when Mr. Denham died. Franklin was now without employment; but a youth of twenty years, skillful as a printer, industrious, sensible, and popular, could not long remain idle. Induced by an offer of large wages, he accepted the position of superintendent of printing in the office of Keimer. Franklin began the work with his accustomed zeal, and by his ability and good disposition soon won the confidence of his employer.

Within six months, however, Keimer began to assume the air of a master, and proposed to reduce his salary. Franklin resolved to leave his employ, as did also his friend Hugh Meredith, whose time of service had nearly expired. Meredith's father, a man of considerable fortune, was anxious to set his son up in business. He invited Franklin to enter into partnership with his son, and they

established a printing office in the rear of 53 Market Street, going in debt one thousand dollars for type and a press. In order to win the confidence of the public and secure their patronage, they resolved to practice industry, economy, and integrity, and these sterling elements of character Franklin cultivated all through life.

The young printers were so successful in business that in less than a year's time they were able to buy out the interest of Keimer, including the paper published by him, called "The Universal Instructor in all Arts and Sciences, and Pennsylvania Gazette," which at the time had ninety subscribers. Franklin changed the name of the paper to the "Pennsylvania Gazette," and on October 2, 1729, the first number was issued. His idea of a newspaper for that time was excellent; the editorials were sparkling, the news attractive, and the advertisements paying. He discussed matters of public interest, advocated a high standard of morality, and invited his readers to write for the "Gazette." Not only did Franklin edit, print, and publish his paper, but he also delivered it personally to local subscribers. The "Gazette" soon became one of the ablest papers in the colonies, and the people gave it their hearty support.

In time the partnership of Franklin and Meredith was dissolved, for the latter had taken to drink, and was unfit for business. In the year 1732 Franklin's prosperity really began; he paid all his debts, and felt himself to be in independent circumstances. He opened a shop in connection with his printing office, where he sold books, paper, ink, quills, etc. He was often seen conveying paper through the streets in a wheelbarrow to his little shop.

Shortly after Franklin's return from England he married Deborah Read, September 1, 1730. During his absence Miss Read had married a Mr. Rogers, who proved to be a worthless fellow and utterly unworthy of her. Soon after their marriage he fled from his creditors to the West Indies, where he died in 1728. Dejected and sad, Mrs. Rogers returned to her mother and resumed her maiden name. She was a handsome woman, and proved to be an excellent wife for Franklin; she was industrious, thrifty, and affectionate, and many beautiful passages are extant in which Franklin shows his tenderness and his devotion to her memory. By this marriage Franklin had two children, Francis Folger Franklin, who died November 21, 1736, at the age of four years, and whose remains lie buried in Christ Church burying ground, and Sarah Franklin, who married Richard Bache of Philadelphia.

In time Franklin's business increased and he became the chief printer and publisher not only in Philadelphia, but in the province. He understood the character and taste of the American people, and his writings did much to mold their sentiments and habits of thought. In 1734 he secured the public printing in the colony. In 1741 he formed the idea of publishing a monthly magazine called the "General Magazine," and announced his plan in the "Gazette." John Webbe was chosen editor; but the magazine was unsuccessful, and the publication soon ceased. The same year Franklin issued a pamphlet called "Plain Truth," showing the helpless condition of Philadelphia against the French and Indian allies, and insisting upon measures being taken for defense. The people were aroused to a sense of their danger; ten thousand

persons responded, and eighty companies were organized. Franklin was chosen colonel. He declined to act as an officer, and entered the ranks as a private soldier. Fortunately, peace was soon established by the treaty of Aix-la-Chapelle, and the companies were disbanded. Meanwhile Franklin had become very popular, and the people looked upon him as a patriot, friend, and helper in time of need.

As every printer in the colonies published an almanac, so Franklin planned one, the first number of which was issued in December, 1732, under the name of Richard Saunders. "Poor Richard," as the people called the almanac, contained, besides the usual information found in almanacs, a collection of maxims in quaint and simple language. It became very popular, and for twenty-five years there was an annual sale of ten thousand copies. It was published in many foreign countries and in many languages.

Franklin always manifested great interest in public affairs, and was noted for his efforts in the improvement of his adopted city. In order to promote virtue, knowledge, and wisdom, he founded, in the autumn of 1728, a literary club called the "Junto," or "Leathern Apron Club," consisting of eleven members. At its meetings, held every Friday evening, there were twenty-four questions read and discussed, relating to morals, politics, and natural philosophy. Recitations, essays, and songs were also a part of the programme. Franklin himself often entertained the club with an original song. For forty years the Junto prospered, and proved a source of intellectual and social benefit to its members, a great good to Philadelphia, and eventually to all the colonies.

About the year 1729 Franklin conceived the idea of

AUGUST hath XXXI Days.

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First Q.	11	11 aft.								
Full	18	8 aft.	1	9	2	10	4	0	13	S. 1
Last Q.	25	at noon.	6	14	2	10	7	6	23	N. 4
	1	25	Deg.	12	19	2	10	10	13	7R4
8	11	24		17	24	1	10	14	19	13S. 1
	21	24		22	29	1	11	17	25	21
				27	7R4	1	11	20	28	1



D. D. D. f. D. f. f. T. R. Richard says, 'Tis foolish to lay out Money
in a Purchase of Repentance; and yet this
Folly is practised every Day at Vendues,
sets, for want of minding the Almanack.
Wise Men, as Poor Dick says, learn by
others Harms, Fools scarcely by their own;
but, Felix quem faciunt aliena Pericula
cautum. Many a one, for the Sake of
Finery on the Back, have gone with a
hungry Belly, and half starved their Fa-
milies; Silks and Satins, Scarlet and Vel-
vets, as Poor Richard says, put out the
Kitchen Fire. These are not the Necessa-
ries of Life; they can scarcely be called
the Conveniencies, and yet only because
they look pretty, how many want to
have them. The artificial Wants of Man-
kind thus become more numerous than
the natural; and, as Poor Dick says, For
one poor Person, there are an hundred in-
digent. By these, and other Extrava-
gancies, the Genteel are reduced to Po-
verty, and forced to borrow of those
whom they formerly despised, but who
through Industry and Frugality have main-
tained their Standing; in which Case it
appears plainly, that a Ploughman on his
Legs is bigger than a Gentleman on his
Knees, as Poor Richard says. Perhaps
they have had a small Estate left them,
which

D

which

founding a library. He suggested at one of the meetings of the Junto that each member should bring the books he owned and leave them for the good of all in the room where the Junto met. This plan was adopted, and proved a great benefit to the club; but some books having been injured, the owners resolved to take their books away. In 1731 Franklin carried out his idea of founding a subscription library. He succeeded in enlisting the names of fifty persons, chiefly young tradesmen, each willing to pay forty shillings for the first purchase of books and ten shillings annually. A list of books was selected by James Logan, "a gentleman of universal learning, and the best judge of books in these parts," and forty-five pounds were sent to London to purchase them. In October, 1732, the long-expected volumes were received. The library was first opened in the Junto room, and books were given out once a week to the members. At this time Franklin served as librarian, and printed a catalogue of the books collected. The interest in the library, as well as the number of subscribers, increased; valuable donations were frequently made, and in this way the first subscription library in America was established. In 1740 this library was removed to the west wing of the Statehouse, where it remained until 1773, when it was taken to Carpenters' Hall, just in time for the use of the First Continental Congress. In 1789 a lot was secured on Fifth Street, below Chestnut, and a library building was erected. On the corner stone was the following inscription, composed by Franklin, **except** the part referring to himself, which was added by the directors of the Library Company:

“ Be it remembered,
in honor of the Philadelphia youth
(then chiefly artificers),
that in MDCCXXXI
they cheerfully,
at the instance of Benjamin Franklin,
one of their number,
instituted the Philadelphia Library,
which, though small at first,
is become highly valuable and extensively useful,
and which the walls of this edifice
are now destined to contain and preserve ;
the first stone of whose foundation
was here placed
the thirty-first day of August, 1789.”

In 1880 the Philadelphia Library Company erected a spacious building on the northwest corner of Juniper and Locust streets, which building it now occupies. Over the doorway is a statue of Franklin, executed in Carrara, Italy, and presented to the Library Company by William Bingham. This library contains one hundred and ninety thousand volumes, and among its relics is an almost complete file of the “ Pennsylvania Gazette,” in which may be traced the career of Benjamin Franklin as an editor.

Franklin’s love of study, and his desire to extend knowledge, led him to propose, on May 14, 1743, a plan for the organization of an American Philosophical Society at Philadelphia. The object of this society was to associate the scientists, philosophers, and inventors of Europe and America, and thus advance science and diffuse knowledge in the

city and provinces. Among its members from Philadelphia were Francis Hopkinson, statesman and poet; Benjamin West, the celebrated painter of "Penn's Treaty with the Indians;" John Bartram, the greatest of American botanists; Thomas Hopkinson, Ebenezer Kinnersley, and Philip Syng, who aided Franklin in various electrical discoveries; and David Rittenhouse, the eminent astronomer and mathematician. In 1769 Franklin became the society's first president, and he was annually elected to that office for twenty-two years.

About the year 1749 Franklin saw the way clear to make public his long-cherished scheme for an educational institution. This was done in a pamphlet entitled "Proposals relating to the Education of Youth in Pennsylvania." It was folded in the "Gazette" and sent to the subscribers, soliciting the advice and subscriptions of its readers in order to carry out the proposed scheme. The sum of five thousand dollars was raised, and the building, organization, and success of the institution depended largely upon the efforts of Franklin. A lot was finally procured on Fourth Street, near Arch, and a large building called the Academy was erected. Later this institution became the College of Philadelphia, and Franklin was appointed the first president of its board of directors. The result of his efforts was the establishment of the University of Pennsylvania, one of the foremost institutions of learning in America.

Franklin now turned his attention, in connection with Dr. Thomas Bond, to the establishment of a public hospital. By his efforts the interest of the people was aroused, liberal subscriptions were secured, and an organization effected

which resulted in the establishment of the Pennsylvania Hospital, located at Eighth and Spruce streets. This hospital is one of the most extensive and best-conducted institutions of its kind in the world. On the corner stone of this magnificent colonial building we read the following inscription written by Franklin himself:

"In the year of CHRIST MDCCLV George the Second happily reigning (for he sought the happiness of his people), Philadelphia flourishing (for its inhabitants were public spirited), this building, by the bounty of the government, and of many private persons, was piously founded for the relief of the sick and miserable. May the GOD OF MERCIES bless the undertaking."

In 1743 Franklin investigated the course of storms over the North American continent, and thus laid the foundations of the science of meteorology. He also noted the important characteristics of the Gulf Stream, its high temperature and velocity of current, and applied the use of the thermometer to navigation. About the same time he invented the Franklin stove, or "Pennsylvania Fireplace," which was the first movable stove invented in the colonies. The governor offered him a patent, but he declined it, saying that he owed any and every invention to his fellow-men.

Franklin succeeded in improving the night watch service of the city, and also the paving, lighting, and cleaning of its streets. By his efforts the Union Fire Company was formed, of which he was a member for fifty years. It was so efficient that Franklin could truly say: "Since that time the city has never lost by fire more than one or two



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Benjamin Franklin.

houses at a time, and the flames have often been extinguished before the house in which they began has been half consumed."

In order to devote more time to study, Franklin, in 1748, sold his newspaper, almanac, and printing house to David Hall, one of his employees, in consideration of eighteen thousand pounds, payable in eighteen years, during which time Franklin was to contribute occasionally to the "Pennsylvania Gazette," and assist in editing "Poor Richard." He then removed to a quiet part of the town and devoted himself to scientific pursuits.

FRANKLIN AND HIS KITE.

BENJAMIN FRANKLIN was the most distinguished kite flyer in the world, and it will be interesting to learn why he should be engaged in flying a kite. Many men about this time were interested in the study of electricity. One of the many experiments was to charge a Leyden jar with electricity and then discharge it, when there would be a bright flash, followed by a loud report. The question was being asked by philosophers whether in a thunder storm the lightning flash and the noise of the thunder were not caused by electricity. In order to answer this question it was proposed to build a high tower reaching towards the sky, and then with sharp-pointed iron rods see if electricity could be drawn from passing clouds.

While they were discussing this plan Franklin one day

saw a boy flying a paper kite, and it occurred to him that he could send a kite up to the clouds and thus, without a high tower, ascertain whether they were charged with electricity. He prepared

a kite covered with a large silk handkerchief instead of paper, and fastened a pointed piece of wire at the top of the middle stick. The string of the kite was hemp, except the part held in the hand, which was silk. At the end of the hempen string a common key was fastened, and near by was a Leyden jar to be charged with electricity. With this kite he started out from his home one stormy evening in

"Spark after spark was seen."

June, 1752, and went, probably, to a field at the corner of Eighth and Race streets, Philadelphia. His son, a young man twenty-two years of age, accompanied him. In the field was a shed, under which they stood to avoid the rain and watch the kite as it rose toward the sky. Presently a thunder cloud passed directly over the kite,



yet there were no signs of electricity. Franklin was becoming discouraged, when suddenly he saw the fibers of the hempen string rise and separate. He immediately struck his knuckle against the key, and spark after spark was seen. Both Franklin and his son received severe shocks, and the Leyden jar was charged with electricity. The wet kite was now drawn down, the materials packed, and Franklin returned to his home exultant. Through this simple experiment with the kite he solved one of the problems which had puzzled the wisest men of the age, and proved that the electric flash and lightning are the same.

This great discovery was the result of many years' study of electrical phenomena. While Franklin was visiting in Boston in the year 1746, he saw for the first time an electrical tube, the property of Dr. Spence, a native of Scotland. A few weeks afterwards Peter Collinson, the London agent for the Library Company of Philadelphia, and a member of the Royal Society of Europe, sent over an electrical tube and Leyden jar, with instructions for its use. This fell into the hands of Franklin, to whom it was an object of great interest, and he never became weary of experimenting with it. He wrote to a friend: "I never was before engaged in any study that so totally engrossed my attention and time as this has lately done; for, what with making experiments when I can be alone, and repeating them to my friends and acquaintance, who, from the novelty of the thing, come continually in crowds to see them, I have, during some months past, had little leisure for anything else."

Franklin devoted the entire winter of 1746-47 to ex-

perimenting with the Leyden jar, that he might thoroughly understand its use. Many important truths were discovered, one of which was that two bodies repel each other if they are electrified by the same pole, and attract each other if they are electrified by opposite poles. Franklin was the first to assert that electricity is not created, but only collected by friction and retained by attraction.

On March 28, 1747, Franklin began a correspondence with Collinson, telling him the progress he was making in the new science. In a letter to Collinson, dated July, 1747, he states his theory of positive and negative electricity. In this he explained that certain bodies which contained more electricity than others were electrified positively, while bodies having less than their normal quantity were electrified negatively. He found that a certain amount of this form of force could be withdrawn from bodies electrified positively and transferred to negative bodies having attractive properties, and on this theory he explained the action of the Leyden jar. He conceived the idea of connecting a number of Leyden jars, and thus strengthening and storing the electric current. The electrical machine which he used is in the possession of the Franklin Institute, Philadelphia.

The result of Franklin's experiments, as stated in his letters, was regarded by Collinson of so much importance that he offered them to the Royal Society for publication; but they were at first refused. The society claimed that such experiments would result in "terrible mischief," and Franklin was laughed at and his letters declared to be of no account. Even Abbé Nollet, preceptor in natural philosophy to the royal family in

France, insisted that the man named Benjamin Franklin, of Philadelphia, did not exist.

In 1749 Franklin wrote a treatise entitled "Observations and Suppositions towards forming a new Hypothesis for explaining the several Phenomena of Thunder-gusts." This work was soon followed by the greatest of all his writings on electricity, suggesting how buildings and ships could be protected from lightning. It was entitled "Opinions and Conjectures concerning the Properties and Effects of the Electrical Matter, and the Means of Preserving Buildings, Ships, &c., from Lightning, arising from Experiments and Observations made at Philadelphia, 1749." In this treatise he explains the tendency of points to attract electricity, and advocates their erection on high buildings and on ships at sea.

Naturally there were many opponents to his theory. Some said "it was as impious to ward off Heaven's lightnings as for a child to ward off the chastening rod of its father;" and ministers even preached elaborate sermons upon the "presumption of philosophy in erecting iron rods to draw the lightning from the clouds," and the vain attempts of philosophers to "control the artillery of Heaven."

In his masterly paper was the statement that electricity and lightning are identical. To prove this fact he proposed the following experiment: "On the top of some high tower or steeple, place a kind of sentry box, big enough to contain a man and an electric stand. From the middle of the stand let an iron rod rise and pass bending out of the door, and then upright twenty or thirty feet, pointed very sharp at the end. If the elec-

trical stand be kept clean and dry, a man standing on it, when such clouds are passing low, might be electrified and afford sparks, the rod drawing fire to him from a cloud. If any danger to the man should be apprehended (though I think there would be none), let him stand on the floor of his box, and now and then bring near to the rod the loop of a wire that has one end fastened to the leads, he holding it by a wax handle; so the sparks, if the rod is electrified, will strike from the rod to the wire, and not affect him." This bold but simple suggestion for the solution of a mysterious problem proved his wonderful genius and arrested the attention of the greatest philosophers in Europe and America.

When the fame of Franklin began to spread throughout Europe, Collinson determined, if possible, to give the views of the American electrician to the world. Franklin's letters, containing the results of his experiments from 1747 to 1751, were finally collected and published in a pamphlet. Many of the philosophers in England were unwilling to believe that an obscure American, in the wilds of the New World, was outstripping them in philosophical research. They would not acknowledge either the value or the reality of his experiments. A copy of the pamphlet was presented to the Royal Society, and one of its members, Sir William Watson, was requested to prepare an abstract of its contents and to report on its merits. He did so, and gave Franklin generous praise. He spoke of him as an able and ingenious man, who had "a head to conceive and a hand to execute," and who knew as much of electricity as any one in the world. These letters attracted so much attention that they went through five editions in

London, and in time were translated into French, German, Latin, and Italian.

Philosophers and scientists all over Europe were anxious to try the experiment proposed in the pamphlet. At St. Petersburg in Russia, Professor Richman, a scientist, in attempting to draw electricity from the clouds, was so shocked by the electric current that he died. Several eminent philosophers, encouraged by Louis XV., King of France, also performed the experiment, May 10, 1752, and their success confirmed Franklin's assertions. They admitted that it was Franklin's letters which suggested the manner of experiment and its certain result, and thus they gave the credit to whom it was due.

In recognition of Franklin's discoveries in electricity, both Yale and Harvard conferred upon him the honorary degree of Master of Arts. The Royal Society, which years before had scorned his theories, elected him an honorary member when he was but forty-seven years of age. In the year 1754 this society awarded him their highest honor, the Copley medal.

A friend and fellow-experimenter with Franklin, by the name of Ebenezer Kinnersley, of Philadelphia, wrote to his "Master of Science," as he termed Franklin, after fourteen years in the study of electricity: "May this method of security from the destructive violence of one of the most awful powers of nature, meet with such further success, as to induce every good and grateful heart to bless God for the important discovery! May the benefit thereof be diffused over the whole globe! May it extend to the latest posterity of mankind, and make the name of **FRANKLIN**, like that of **NEWTON**, *immortal!*"



Franklin Relics.

FRANKLIN AS A STATESMAN.

FRANKLIN had long desired repose from an active business life, that he might devote his time to study; but his success in business and his fame as a philosopher led the people to desire him to enter public service. The governor appointed him a justice of the peace, the people elected him a member of the city council, and he subsequently became an alderman, a burgess, and a member of the Assembly. In all of these positions he was distinguished for faithful and efficient service.

At a meeting of the Assembly, December, 1756, Franklin advocated the right of the province to tax the estates of the proprietaries—the unworthy sons and heirs of William Penn—in common with those of the people. The Assembly drew a bill to this effect, but the gover-

nor refused to sign it, and determined to appeal to the king in support of his position, whereupon the Assembly resolved to send Franklin to England as agent of the province, to present and defend a counter-petition.

On his arrival in England, July 27, 1757, Franklin presented his petition to the proprietaries, who sent word back to the Assembly that the petition was informal and disrespectful, that Franklin was rude, and that a man of "candor" should be sent to treat with them. In reply . the Assembly taxed the estates of the Penns in common with those of the people. For two years Franklin labored to convince the Penns and Parliament of the justice of equal taxation, but without avail. During this time he wrote an "Historical Review" showing the false claims and "incredible meanness" of the Penns, which all England and America read with astonishment. In 1758 the deputy governor of Pennsylvania signed an act, passed by the Assembly, granting the power to tax all estates in the province equally, and for this offense he was removed from office by the proprietaries. The Penns strove for the repeal of this act, and the Lords of Committee at first sustained them. At this time the Speaker of the Assembly wrote to Franklin: "We are at present among rocks and sands, in a stormy season, and it depends on you to do everything in your power in the present crisis; for it is too late for us to give you any assistance." By his skill and diplomacy Franklin at length persuaded the English lords to reconsider and reverse their decision, and the act was left unrepealed. In this Franklin not only defeated the Penns and secured equal taxation in the province, but forced both England and the colonies to recognize his genius and

the justice of the principle he advocated. He was so successful as the agent of Pennsylvania that in time Massachusetts, Maryland, and Georgia severally appointed him their deputy. He remained five years in London as resident agent for the province of Pennsylvania, and the Assembly voted him twenty thousand dollars for his services.

Franklin returned to Philadelphia in the autumn of 1762. In the year 1764 he was defeated for the Assembly. When the Assembly met, dissensions with the governor continued to arise, and they were forced to adjourn. In the meantime Franklin used the press with such telling effect that when the Assembly again met, May 14, 1764, it was found that three thousand against three hundred citizens had petitioned for a change from a proprietary to a regal form of government. The Assembly also took into consideration the right of the Parliament of England to create and enforce a stamp act upon the colonists.

On these issues the Assembly, in November, 1764, again sent Franklin to England in their interest. In reference to the Stamp Act, his instructions were "That, as the Assembly always had, so they always should, think it their duty to grant aid to the crown, according to their abilities, whenever required of them, in the usual constitutional manner." As a mark of honor, three hundred city troops escorted Franklin to the vessel at Chester. After thirty days' voyage he arrived in England December 10, 1764.

Franklin found that the consideration of the Stamp Act overshadowed all proprietary interests, and he did all in his power to prevent it from becoming a law. He wrote

home: "I took every step in my power to prevent the passing of the Stamp Act. But the tide was too strong against us." After the passage of the act, Franklin was requested by the crown's officer to suggest the name of a responsible person to act as stamp collector in the province; he suggested John Hughes, who was appointed. The colonists were incensed, and thought Franklin had betrayed them; but in this they misjudged him, for he was working in their interest. From the 3d to the 13th of February, 1766, Franklin was before the House of Commons, the principal witness against the Stamp Act. He was examined and cross-examined by the ablest lawyers in England. With perfect control of voice, feature, and tempers, in language concise and clear, he made statements that astonished Parliament, instructed England, and thrilled America. He assured Parliament that the colonists would never submit to the Stamp Act, or any act that compelled them to pay taxes without representation—"never, unless compelled by force of arms." He said he preferred to lose the amounts due him in America rather than give a receipt on stamped paper. He declared the colonies were not within the realm of Great Britain; besides, the colonists brought no laws with them, but only the power to make laws suitable to their needs. Therefore "the Parliament of Great Britain has not, never had, and of right never can have, without consent given, before or after, power to make laws of sufficient force to bind the subjects of America in any case whatever, and particularly in taxation." He explained how the English manufacturers and the industrial class in England were more injured by the act than the American merchant and consumer; and

his assertion that the application of the act was more injurious to British trade than to the Americans, was the influence that finally repealed the Stamp Act. Parliament, however, immediately passed a law declaring its right to tax the colonists. Franklin declared: "I have some little property in America; I will freely spend nineteen shillings in the pound to defend my right of giving or refusing the other shilling; and, after all, if I cannot defend that right, I can retire cheerfully with my little family into the boundless woods of America, which are sure to afford freedom and subsistence to any man who can bait a hook or pull a trigger."

About this time Franklin secured from a friend some letters written by prominent men in the colonies, urging the king to send British troops to America. Franklin obtained permission to send these letters to America, provided they were returned and the owner's name not mentioned. The signatures were cut out and the letters sent to some of Franklin's friends, one of whom discovered the authors. Franklin was accused of having sold or stolen the letters, and refusing to betray the name of his friend, was put on trial. At his trial he was shamefully abused, yet his self-control was marvelous. He stood before the council with his elbow resting on the mantelpiece and his cheek on his hand. His costume was of rich figured silk velvet, simple yet elegant; in all that room there was not an individual who in physical beauty was the peer of Franklin, and certainly there was no one who in intellectual greatness could compare with him. The next day the king dismissed him from the office of Postmaster-General in America, which act so incensed the Americans that they immediately

established private mail routes, thus depriving the king's treasury of thousands of dollars.

Patriotism and personal safety now induced Franklin to return to America. He arrived in Philadelphia May 5, 1775. He found that war had already begun; the battle of Lexington and Concord had been fought. The citizens welcomed him as a leader, and on the day following his arrival he was unanimously elected a member of the Continental Congress, which was to meet in Philadelphia five days later, May 10, 1775. When this Congress met they appointed Franklin Postmaster-General of the colonies. This was the first official appointment made by the United Colonies, and it was regarded as treason by the King of Great Britain. Franklin was also selected chairman of the Committee of Safety for the defenses of Philadelphia. He at once organized military companies, and set them training in every public square in the city. He served in the year 1775 on ten different committees. On the 13th of September, 1775, Congress appointed him one of three commissioners to confer with Washington at Boston in reference to the raising and furnishing of supplies for the American army. In December of the same year he was appointed one of three commissioners to confer with Arnold respecting Canadian affairs. When in 1776 the Committee of Safety recommended the people of Pennsylvania to elect delegates to a conference, so as to organize a new form of government, Franklin was appointed one of those delegates. When a committee was appointed to draw up a Declaration of Independence, Franklin's was the second name on the list. On the 16th of July, 1776, the convention to form a constitution for the State of Pennsylvania

met at Philadelphia, and Franklin was unanimously elected president, and four days later was chosen by the convention one of nine delegates to represent Pennsylvania in the national Congress.

In this month Lord Howe, commander in chief of the British forces, arrived in America. He corresponded with Franklin and requested an interview. Franklin laid the letters before Congress, which appointed Franklin one of three commissioners to visit Howe. Howe received him kindly, and said: "If America should fall I should lament it like a brother." Franklin replied: "My lord, we will use our utmost endeavors to save your lordship that mortification." Howe then expressed a desire to treat "*back* of this step of independency," to which Franklin replied: "Forces have been sent out, towns have been burned. We cannot now expect happiness under the domination of Great Britain. All former attachments are obliterated. America cannot return to the domination of Great Britain, and I imagine that Great Britain means to rest it upon force."

In September, 1776, Franklin was elected by Congress ambassador to France. His last act before leaving America was to gather all his available wealth, some twelve thousand pounds, and loan it to the new government, whose treasury was empty. This act greatly encouraged the colonists. When he landed at Nantes, France, December 10, 1776, he was received with delight, and his entry into Paris was an ovation. Franklin requested of the king a treaty of amity and commerce. The king and his council assured him of their good will, and their readiness to help the American cause by secret means,

but dared not openly negotiate a treaty. While in France Franklin was besieged by office seekers for personal recommendations to Washington and to Congress. He turned them all away except a young French nobleman, Marquis de Lafayette, nineteen years of age, and a German, Baron de Steuben, both of whom became distinguished in our struggle for freedom.

In these darkest days of the Revolution Franklin solicited the King of France to furnish a vessel and make a loan of five million dollars, which request was the more readily complied with when the news came that General Burgoyne and his whole army were prisoners of war, and that Howe was in full retreat from Philadelphia.

At this crisis Great Britain became alarmed, fearing that Franklin, with his ability, diplomacy, and popularity, would accomplish the transfer of the colonies to France. Great Britain now offered everything but independence, France offered everything with independence, for America's friendship. One of the English lords came to Franklin to inquire on what terms the American envoys were disposed to sue for peace. Franklin replied that they had no propositions to make, for "the dependency of the colonies is gone like the clouds of last year." When the news of these negotiations reached the French court, the King of France sent word to the envoys to renew their request for a treaty. They did so, and a private treaty of amity, commerce, and alliance was signed between France and the United States February 6, 1778.

On the 23d of March, 1778, Franklin appeared in "the simple dress of a gentleman" at the court of Versailles before Louis XVI. and Queen Antoinette, the most dis-

tinguished of all their guests. When England heard of the treaty, many eminent persons were sent to treat with Franklin, saying, "Take all you ever asked for, take several things you never asked for, only don't forsake your mother country, and throw yourselves in the arms of our and your natural enemy, perfidious France." Later, a letter addressed to Franklin was thrown in his window. It was written in English, headed "Brussels, June 16, 1778," and signed by Charles de Weissenstein. It contained a plan for the union of the colonies with Great Britain, advised the colonies to distrust France, and proposed pensions or offices for life to those American officers who would join the British cause. A list of these was given, headed with Franklin's name. Franklin knew that the letter came from the King of Great Britain, and replied that all the hopes of "places, pensions, and peerages could not corrupt a single patriot."

Through the influence of Franklin, France appropriated twenty million francs, fitted out sixteen war vessels, and raised an army of four thousand men, to aid the American cause. The other envoys became secondary, and Franklin was appointed minister plenipotentiary of the United States to France.

When the news of Cornwallis's surrender reached Franklin he knew the war was practically over, and asked to be relieved from further duty; but Congress, foreseeing that there must be a treaty of peace between Great Britain and the United States, requested him to remain, until its consummation. On June 13, 1783, Great Britain recognized the independence of the United States, and Franklin on the 3d of September, in behalf of the colonists, signed the

treaty, the King of Great Britain signing the document April 9, 1784. Franklin was then recalled by Congress, and when he sent his farewell to the King and Queen of France, Louis XVI. sent him his portrait twice encircled by four hundred and eight diamonds, and worth about ten thousand dollars.

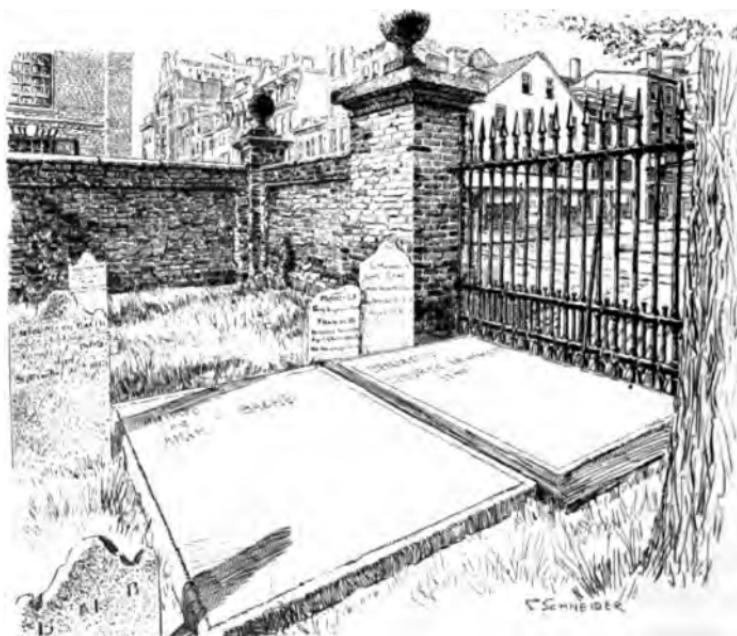
Franklin set sail for America July 28, 1785, and arrived in Philadelphia on the 14th of September of the same year. The streets were decorated in honor of his arrival; great crowds pressed eagerly forward to see him and cheer him, for, next to Washington, he was the man whom Americans most delighted to honor as a true patriot and friend of the people.

The Assembly being in session, they immediately voted Franklin their congratulations, and Washington addressed him a letter of welcome. He was soon after elected president of the State of Pennsylvania, and served in this office three years. A president of the State at that time held the same official position that a governor holds to-day. In 1787 he was chosen a delegate to the convention which met in the Statehouse in Philadelphia to frame a new Constitution for the United States.

Franklin retired from public life in the year 1788, after a continuous public service of more than forty years. His last public act was a memorial addressed to Congress, signed by him as president of the Abolition Society, denouncing the slave trade as "abominable," and the slave commerce as a "crime."

Benjamin Franklin, the great statesman and patriot, died at Philadelphia, April 17, 1790. He was buried in Christ Church burial ground, and a lowly monument now

marks the resting place of this immortal man. Congress wore a badge of mourning for thirty days, and the entire world united in paying homage to his memory. Many eulogies on his life and character were delivered, among which were those of Dr. Ezra Stiles of Boston, and of Dr. William Smith of Philadelphia. All Europe mourned his



Franklin's Grave.

loss, and France wept when his death was announced. Mirabeau, at the opening of the National Assembly, June 11, 1790, exclaimed: "Franklin is dead! The genius that freed America and poured a flood of light over Europe has returned to the bosom of Divinity."

BARTRAM AND HIS GARDEN.

THE story of John Bartram and his garden is replete with historic interest. Europe and America are indebted to him, "the greatest natural botanist in the world," first, for the description of North American plant life, and second, for the laying out of the first botanical garden in America.

Bartram's garden is situated in West Philadelphia, near Fifty-fourth Street and Woodland Avenue. A short distance from the garden, at the junction of the Philadelphia and Reading with the Baltimore and Ohio Railroad, is Bartram station. The garden is about eleven acres in extent, and rises rather abruptly from the river bank. Much of the farm land has reverted to its original condition, "unfit for plow or scythe," and it seems almost incredible that it could have been at one time, even under Bartram's care, a rich meadow where red clover blossomed, nodding daisies bloomed, and luscious berries grew.

John Bartram, the founder of this garden, was born March 23, 1699, near the village of Darby, Delaware County. He was brought up to a farming life, and his education was only such as the country schools at the time afforded. At a very early age he took an interest in plants. Later in life he said: "I had always since ten years old a great inclination to plants, and knew all that I once observed by sight, though not their proper names, having no person or books to instruct me." His great love of plants, and his desire to utilize them for the benefit of mankind, led him to conceive the idea of laying out a

botanical garden. In the year 1728 he bought at sheriff's sale a large tract of land, and "here he built with his own hands a comfortable house of hewn stone, and laid out a garden containing about five acres."



Bartram's Tree.

The visitor to this garden is first attracted by an immense bald cypress tree, about one hundred and twenty feet high and twenty-seven feet six inches in circumference. This tree, the monarch of the garden, was transplanted here from Carolina in 1766. It is now dead, but still stands among its living contemporaries, a gnarled sugar maple, a beech, and a

buttonwood. Near by are a magnolia and a Norway spruce, each of which is nearly a hundred feet high. Great pines, equal in age and once rivals in height, whose tops have been broken off by the storms, stand as sentinels in this forest garden. Down by the river is an old stone cider mill, which, it is said, was hewn out of the solid rock by Bartram's own hands. Just above this mill, beyond the river bank, is the grave of an old and faithful slave. Climbing the hill, which is neatly terraced, the visitor arrives at an ivy-covered farmhouse capped with six dormer windows. In the gable end of the house, cut

deep in the stone, is the legend, "John & Ann Bartram, 1731." On the east side, above one of the front windows and over the study, is carved the creed of the first occupant:

"'Tis God alone, Almighty Lord,
The Holy One by me adored.'

JOHN BARTRAM, 1770."

On the east side of the house is a colonnade porch, supported by round stone columns, once beautifully carved with figures of vines, but now marred by the storms of time. Two double doorways front this porch, while from the same porch doors open into the right and left wings of the building. In the main building a cozy, quaint fireplace, now used for closets, once gave comfort to John Bartram and his wife at the close of day. In a room adjoining is Mrs. Bartram's china closet, back of which is a secret shelf, on which John Bartram hid his treasures. Perhaps the most sacred room in the house is the study room, or library, situated on the first floor, southeast side of the building, facing the river. It was here that Bartram penned those letters to Collinson, the eminent Quaker botanist of London, which made his name famous all over Europe. Here he wrote his observations



on nature, and instructed the entire world in American plant life. His son William, while residing in this house, was elected professor of botany in the University of Pennsylvania in 1782. It was here that the Bartrams re-



The Bartram House.

ceived many illustrious visitors from various parts of the world, and in this house Alexander Wilson was first inspired to study ornithology.

Near the house is a great stone water tank, chiseled out by Bartram's own hand, and a long, low building, which answered Bartram's purpose for the storing of delicate plants during the winter. His greenhouses were dug in the hillside east of the barn, which was built in 1775. A second long building, still standing, was used as servants' quarters. We are told by Hector St. John that

over the door of Bartram's greenhouse were written the following lines:

"Slave to no sect, who takes no private road,
But looks through nature up to nature's God."

How John Bartram came to be a botanist is best told in his own words:

"One day I was very busy in holding my plow (for thou seest I am but a plowman), and being weary, I ran under the shade of a tree to repose myself. I cast my eyes on a daisy, I plucked it mechanically, and viewed it with more curiosity than common country farmers are wont to do, and observed therein very many distinct parts, some perpendicular, some horizontal. What a shame, said my mind, or something that inspired my mind, that thee shouldest have been employed so many years in tilling the earth, and destroying so many flowers and plants, without being acquainted with their structures and their uses! This seeming inspiration suddenly awakened my curiosity, for these were not thoughts to which I had been accustomed. I returned to my team, but this new desire did not quit my mind. I mentioned it to my wife, who greatly discouraged me from prosecuting my new scheme, as she called it. I was not opulent enough, she said, to dedicate much of my time to studies and labors which might rob us of that portion of it which is the only wealth of the American farmer. However, her prudent caution did not discourage me; I thought about it continually—at supper, in bed, and wherever I went. At last I could not resist the impulse, for on the fourth day of the following week I hired a man to plow for me, and went to Philadel-

phia. Though I knew not what book to call for, I ingenuously told the bookseller my errand, who provided me with such as he thought best, and a Latin grammar beside. Next I applied to a neighboring schoolmaster, who in three months taught me Latin enough to understand Linnæus, which I purchased afterwards. Then I began to botanize all over my farm. In a little time I became acquainted with every vegetable which grew in my neighborhood, and next ventured into Maryland, living among the Friends. In proportion as I thought myself more learned, I proceeded farther, and by a steady application of several years I have acquired a pretty general knowledge of every plant and tree to be found on our continent. In process of time I was applied to from the old countries, whither I every year send many collections. Being now made easy in my circumstances, I have ceased to labor, and am never so happy as when I see and converse with my friends."

Bartram's great desire to be of use to his neighbors led him to compound simple vegetable remedies for their relief in cases of sickness. Some of his neighbors, however, thought him peculiar. They did not know that he was moved by a great passion and absorbed in a mighty theme. The strange notions he held about the creation of the world, the sexes of plants, the abolition of slaves, the irrigation of land, the drainage of meadows, etc., were regarded by them as fancies. When he quit his pick and plow and began the study of Latin, they were more firmly convinced than ever that he had "gone daft." Even his wife grew anxious, but he paid no heed. His neighbor James Logan, a very learned

man, early perceived Bartram's genius, and wrote to a friend in England: "Please to procure me Parkinson's 'Herbal.' I shall make it a present to a person worthier of a heavier purse than fortune has yet allowed him. John Bartram has a genius perfectly well turned for botany. No man in these parts is so capable of serving you, but none can worse bear the loss of his time without due consideration." By and by the neighbors began to view his labors in a different light. They signed a subscription that he might continue his travels three years through Maryland, Pennsylvania, New Jersey, and New York. They said he was a "person who had a propensity for Botanicks from his infancy;" that he was an "accurate observator," a man of "great industry and temperance and of unquestioned veracity," and even called him a "practical philosopher," and his science a "practical one."

One day there came a letter to Bartram from the government agent, inviting him to accompany an Indian commission to Onondaga, New York. Availing himself of this opportunity, for it was dangerous at that time to travel without a guard, the Quaker naturalist mounted his gray mare and rode away like a knight of old. Arriving at Onondaga, he was "lustily entertained," and feasted on "corn dumplings, venison, hominy, and wild beans." This was the first journey made by a scientist into the wilderness of North America. In 1751 Bartram gave to the world his "Observations made in his Travels from Pennsylvania to Onondaga, Oswego, and Lake Ontario." This was the first book of travels written by a native American. When Bartram went on his scientific journeys

he generally traveled alone. "Our Americans," he said, "have little taste for these amusements. I can't find one that will bear the fatigue to accompany me." When over sixty years of age he made a botanical journey to Florida. He ascended the St. Johns River for nearly four hundred miles to its source, making an accurate survey of both sides of the river, and charting its tributaries. The account of this his last journey was published in London, 1766, for the "benefit of the new colony," and was highly valued both in England and America.

The fame of Bartram as a naturalist is largely due to his associations with Peter Collinson, England's most famous botanist. When Collinson inquired of whom he could get specimens in America, he was told to "get John Bartram; nothing escapes him." A Philadelphia merchant introduced Bartram to Collinson by letter when Bartram was thirty-five years of age. It was Collinson who first advised Bartram to collect seeds, roots, and plants, and ship them to England for the benefit of science, commerce, and the useful arts. He encouraged him by making sale of his collections, and by securing purchasers for his specimens. He introduced Bartram, through letters, to the most noted men of science in Europe. He sent him botanical works, and succeeded in having him appointed American botanist to the king of Great Britain at fifty pounds per annum and a horse. In all his observations Bartram took great care to preserve rare specimens, and to forward them with long and interesting letters to his friend. Collinson could enjoy any product of nature which Bartram could send except snakes, of which he

had great horror, while Bartram would ship anything Collinson would request except an opossum, which made him sick to look at. Bartram and Collinson remained firm friends for nearly fifty years, during which time they never saw each other, but were mutually proud of any contribution the other might make to science.

Great and wise men of every country have shown their appreciation of John Bartram and his labors. Peter Collinson, who owned the finest botanical garden in London, wrote Dr. Colden: "I am persuaded you would have been pleased with him. You would have found him a wonderful natural genius, considering his education, and that he was never out of America, but is an husbandman. . . . His observation and accounts of all natural productions that happened in his way (and I believe few escape him) are much esteemed for their accuracy." After Dr. Colden made the acquaintance of Bartram, he wrote to Peter Collinson: "I had the pleasure of seeing Mr. Bartram at my house this summer. It is really surprising what knowledge that man has obtained merely by the force of industry and his own genius. He has a lively fancy and a surprising memory, and an indefatigable disposition." Hans Sloane, a physician and naturalist, who succeeded Newton as president of the Royal Society, sent Bartram a silver cup inscribed :

"The Gift of S^r Hans Sloane Bart
To his Fr^d John Bartram
Anno 1742"

Later he was awarded a gold medal weighing four hundred and eighty-seven grains, bearing the inscription, " To

Mr. John Bartram, from a society of gentlemen at Edinburgh, 1772; "and on the reverse side "Merenti" in a wreath.

As the British soldiers were approaching Philadelphia from the battlefield of Brandywine, John Bartram greatly feared they would destroy his "beloved garden," the work of a lifetime. He became very much excited, and said, "I want to die!" and expired half an hour later, September 22, 1777. His remains lie buried in the Friends' burying ground, Darby. Upon his death he left his family the following precept for their moral guidance: "Do justice, love mercy, and walk humbly before God."

Philadelphia is indebted to Mr. Thomas Meehan, a well-known botanist of the city, and a member of the common council, for the valuable information he has given regarding Bartram's garden. He was among the first to awaken an interest in the minds of the citizens of Philadelphia in respect to the value of the garden. In 1853 Mr. Meehan published a "Handbook of Ornamental Trees" contained in this garden. When he became a member of the common council in 1882 he was foremost among those who favored establishing small parks for the city's health and adornment, and Bartram's garden was included in the list. In the year 1891 the city authorities assumed control of the property; they employed a care-taker, marked the trees and shrubbery, thus preserving it for public use. Posterity will owe a debt of gratitude to those who have endeavored to perpetuate the memory of Bartram and to preserve the remains of his garden, and Philadelphia may well feel honored in having been the home of so distinguished a naturalist.

DAVID RITTENHOUSE.

AMONG the great men who were an honor to Philadelphia in colonial days David Rittenhouse was one of the most distinguished. He was born on the banks of the beautiful Wissahickon, near Germantown, Philadelphia, April 8, 1732, and was descended from an illustrious and prosperous family, famous in art, literature, and industry. William Rittenhouse, the great-grandfather of David Rittenhouse, was the first Mennonite preacher in Pennsylvania, and settled in Germantown. He built, on a tributary of the Wissahickon, the first paper mill in this country, and supplied William Bradford, the first printer in Philadelphia, with a superior quality of linen and parchment paper.

William Rittenhouse taught all his children the art of paper making, and the art was handed down to his grandson, Matthias, the father of David Rittenhouse. For a time Matthias followed the occupation of his father, but later he bought a farm in Norriton township, Montgomery County, upon which he settled when David, his eldest son, was about three years of age.



David Rittenhouse.

As a child, David found a playground in the meadow near his father's house, and his amusements were noted for their inventive and practical character. At the age of eight he built a water wheel and mill in miniature, and placed them in the stream that ran through the meadow. This revolving wheel suggested to him the *measure of time*, and



House in which Rittenhouse was Born.

he imagined what might be accomplished with a more perfect wheel moving in exact time. At the age of twelve an incident occurred which greatly aided in the formation of his character and the development of his genius. His mother had a brother, a cabinetmaker by trade, a young man of marked skill in mechanical art, and also somewhat of a philosopher and astronomer. Dying at an early age,

he left to his nephew David his implements, a few books on elementary arithmetic and geometry, and some mathematical calculations in manuscript, together with a few drawings in astronomy. These were of great value to David, who in after life spoke of them as "priceless treasures." At the age of fourteen we find him plodding behind his father's plow, supplied with a piece of chalk, with which, when resting at the turns, he would draw



"The fences and barn doors were his blackboards."

queer figures on the moldboard and beam; the fences and barn doors were his blackboards for demonstrating mathematical problems. It is said that he pointed sticks at the stars at night, and watched the sun as it moved over the azure arch by day; and thus he tried to learn the secret of their relations to other heavenly bodies. He was studying the first principles of astronomy.

These observations led him to conclude that time was the important factor in astronomy, and that the exact measure of time requires a perfect chronometer. At the age of seventeen he constructed a wooden clock, and then a metal one. He then became anxious to learn the trade of a clock and mathematical instrument maker. He persuaded his father to aid him in building a workshop and securing a stock of tools, and in 1751 David Rittenhouse set up as a clock and instrument maker in a small workshop along the roadside, near his home at Norriton. But the making of clocks was secondary to the great problem he had set himself to solve. Natural philosophy was a hobby with him, and to become an astronomer was the goal of his ambition. From the age of eighteen years to the age of twenty-five he labored unceasingly, spending his days at his trade and his nights in study. He read several works on mathematics and physical science, mastered an English translation of Newton's "Principia," and devoted himself to the study of optics. This intense application greatly injured his health, and he never fully recovered. It was during this period that he believed himself to be the original discoverer of the method of fluxions, unaware that Newton and Leibnitz were contending for that honor. His friend Dr. Rush exclaimed in admiration: "What a mind is here! Without literary friends or society, and with but two or three books, he became, before he reached his four and twentieth year, the rival of two of the greatest mathematicians in Europe."

In the year 1751, when David was nineteen years of age, he formed the acquaintance of a young school-teacher, Thomas Barton, a graduate of Trinity College, Dublin.

This acquaintance ripened into a friendship, which lasted throughout their lives. A tender attachment on the part of Barton for David's sister Esther, whom he afterwards married, made him a frequent visitor to the family circle. Through the influence of Barton, Rittenhouse was supplied with Latin and Greek books, in which languages he soon became proficient; and subsequently he mastered the German language, and read and spoke French fluently. When Rittenhouse was twenty-one years of age Barton gave him scientific works which he had recently brought from Europe, and these greatly aided in developing his natural talent for scientific pursuits.

During all this time Rittenhouse strove to perfect his skill as an instrument maker. While Galileo had used the pendulum as a measure of time, and Christian Huygens had applied it to the clock, it was Rittenhouse who discovered that the period of an oscillation of the pendulum varies with the temperature. To remedy these variations, and to secure a more accurate timekeeper, he devised a compensating medium, which consisted of a glass tube partly filled with alcohol and mercury, somewhat like a thermometer. This device was of inestimable value to science, and the first clock thus constructed by David Rittenhouse is now in the hall of the American Philosophical Society, Philadelphia.

The year 1769 was memorable in the annals of astronomy, owing to the transit of Venus over the sun's disk, which occurred June 3. Astronomers throughout the entire world were anxious to make an observation of this celestial phenomenon, which would not again occur until the year 1874. The great interest centered in this observa-

tion arose from the fact that by means of it the distance between the heavenly bodies could be more accurately calculated. Rittenhouse, in this observation, used a telescope and other instruments made by his own hands. On the morning of the 3d the sky was cloudless. When he observed the contact, and the planet had fairly entered upon the sun's disk, his emotions so overpowered him that he sank fainting to the ground, unable to bear the intense feelings of delight which attended the consummation of the long-hoped-for event. Rising from his exhaustion, he proceeded to measure the distance between the centers of the two bodies at stated intervals during the transit.

The observations of Rittenhouse were received with interest by scientific men everywhere. Subsequently they were found to be nearly accurate, and his computations placed him among the greatest of astronomers. The royal astronomer of England bore testimony to their value, and another high authority said: "The first approximately accurate results in the measurements of the spheres were given to the world, not by the schooled and salaried astronomers who watched from the magnificent royal observatories of Europe, but by unpaid amateurs and devotees to science in the youthful province of Pennsylvania." On the 9th of November in the same year he made an observation of the transit of Mercury, which was the fourth ever witnessed. About this time he determined the difference between the meridians of Norriton and Philadelphia.

David Rittenhouse was, without doubt, the first inventor of a practical planetarium, erroneously called the "orrry,"

an instrument so constructed and designed as to exhibit the movements of the planets around the sun, and of satellites around their primaries. In theory the idea was not new, as Cicero gives an account of one made by Archimedes, but which was useless, as it was adapted to the Ptolemaic system. Acting on the suggestion of Dr. Hales, a Mr. Rowley had made a planetarium for the Earl of Orrery in 1715, and the instrument was named for the owner. This was, however, a mere toy, and gave the movements of only two heavenly bodies. Rittenhouse determined that he would make an elaborate instrument, based on scientific principles and on the astronomical calculations which he had prepared. After three years of labor, in 1770 the "Rittenhouse orrery" was completed. This orrery was partially bargained for by the College of Philadelphia, but before the sale was completed Princeton College bought it for three hundred pounds. The trustees of the College of Philadelphia were offended, but Rittenhouse immediately set to work to construct them another. "This," he said, "I am not sorry for; since the making of a second will be but an amusement, compared with the first: And who knows, but that the rest of the colonies may catch the contagion." To pay for this orrery Dr. Smith, provost of the College of Philadelphia, delivered a course of lectures on astronomy. The second orrery was much larger than the first, but was constructed on the same model. The College of Philadelphia purchased it for four hundred pounds.

Rittenhouse had a genius for mechanical construction. Whenever a theory or principle was advanced, his mind would at once seize upon it, and practically demonstrate

it by mechanical or mathematical appliances. He brought chronometers to such accuracy that his work is sought after to this day. He invented the first hygrometer in America in 1782. He experimented upon and proved the compressibility and elasticity of water, and in 1767 made a metal thermometer with a graduated flat face, and an index recording the degrees. Whenever he had an idle hour he amused himself by solving mathematical problems. When State treasurer at York he made calculations for an ephemeris called "Father Abraham's Pocket Almanack for the Year MDCCLXXVIII." He also made the annual astronomical calculations for the almanacs printed in Pennsylvania and other places.

Rittenhouse was now in the prime of life. By his ability and zeal he had acquired a distinction which could not pass unnoticed in political circles. At an early date he was employed by the Penn family to determine the "circle drawn twelve miles distance from New Castle, northward and westward, unto the beginning of the fortieth degree of north latitude." The Penns were pleased with his work, and paid him liberally. For over eighty years this line had been contested in the courts of England and in the colonies. Later, when the official commissioners, Mason and Dixon, completed the survey they commented upon the good work done by Rittenhouse. In 1769 he was employed by the government to settle the boundary between New York and New Jersey. In the following year he moved to Philadelphia, and built an observatory. Here he made an observation of the "comet of 1770," the results of which he gave to the American Philosophical Society, together with the results of his experiments made on the

gymnotus, or electric eel. In 1772 he was engaged to survey and ascertain the level of the lands between the Susquehanna and Delaware rivers. In the following year, 1773, he was appointed chief of a commission to make the Schuylkill River navigable, and was twice reappointed. On October 24, 1774, he was appointed a commissioner from Pennsylvania to adjust the boundary line between New York and Pennsylvania. This work remained unfinished until after the war, when the governor of Pennsylvania, in 1785-86, authorized him to complete it. In March, 1775, he was appointed to take charge of the Statehouse clock, and there is no doubt that he regulated this timepiece throughout the Revolutionary period. In 1785 he was called upon to adjust the boundary line between Massachusetts and New York. Of this survey Dr. Rush says: "This last business, which was executed with his usual precision and integrity, was his farewell peace offering to the union and happiness of his country."

When the war broke out, among the first to respond was David Rittenhouse. He was sent to take levels and select points best adapted for fortifications on the Delaware, and also to blockade the river with a chain. The Committee of Safety appointed him engineer to choose a site for the Continental powder mill, and to superintend the manufacture of saltpeter. He was authorized to arrange for the casting of cannon and to experiment on the rifling of the same. He was ordered to make iron clock weights and exchange them for leaden ones, with which to mold bullets for the use of the army. He was instructed to locate a magazine for military stores on the Wissahickon. Early in 1776 he was elected a member

of the Committee of Safety, and in August he became its vice president, and in November of the same year was elected its presiding officer. As president of that body, he issued circulars full of patriotism, in one of which he said: "We therefore entreat you by the most sacred of all bonds, the love of virtue, of liberty, of your country, to forget every distinction, and unite as one man in this time of extreme danger. Let us defend ourselves like men determined to be free."

In March, 1776, he was elected a member of the Assembly from Philadelphia, and later he became a member of the convention that met July 15, 1776, to frame the first constitution of the State of Pennsylvania. He served on many important committees, and was a member of the Board of War for the State. On January 14, 1777, he was unanimously elected the first State treasurer of Pennsylvania, to which office he was annually elected for twelve years. On October 13, 1777, the Council of Safety was formed, and he was elected one of its members.

In 1779 Rittenhouse was appointed the first professor of astronomy in the University of Pennsylvania, which position he held until 1782. In 1780 he was appointed trustee of the loan office, in addition to the State treasurer's office, which position he filled for ten years.

When the disputes between Pennsylvania and Virginia arose regarding the boundary line, and the settlers came to blows, and war was threatened, David Rittenhouse was appointed one of three commissioners from Pennsylvania to adjust the line. After erecting an observatory at Wilmington, and while waiting for the Virginia committee, he made some sixty observations of eclipses of the moons of

Jupiter. The Virginia survey was duly ratified by the General Assembly in November, 1779, and was one of the most important ever undertaken by him; and his skill permanently settled, in 1784, what might have been a serious misunderstanding between two powerful States.

The first appointment David Rittenhouse held under the Federal Constitution was that of a commissioner to organize the Bank of the United States and receive subscriptions for it. Upon the establishment of a mint at Philadelphia, Washington appointed him its first director April 14, 1792. He accepted this position only at the earnest solicitation of Jefferson and Hamilton. Owing to his knowledge of delicate machinery, as well as of coin, he was preëminently qualified for the duties of the office.

For years David Rittenhouse was an active member of the American Philosophical Society. In 1771 he was elected one of the secretaries of the society, and in 1790 he became one of its vice presidents. On the death of Dr. Franklin he succeeded to the office of president, January, 1791, which office he held until his death, when he was succeeded by Thomas Jefferson. From 1780 to 1796 he contributed to the society for publication nearly a score of papers on scientific subjects. The most elaborate of all these papers was "An Oration on Astronomy" delivered before the society February 24, 1775. This paper was inscribed and dedicated to the delegates assembled in Congress from all the thirteen colonies.

Although denied in youth the advantages of a collegiate education, Rittenhouse's discoveries and inventions earned for him honorary degrees from the leading institutions of England and America. In 1767 the College of Philadel-

phia bestowed upon him the honorary degree of Master of Arts. In 1772 he was honored with the degree of M.A. from Princeton College, and in 1789 he received the degree of LL.D. from the same institution. In 1782 the Academy of Arts and Sciences of Boston elected him a fellow-member. In 1784 the College of William and Mary gave him the honorary degree of M.A. In 1795 the Royal Society of London elected him a member of that distinguished body.

In personal appearance, David Rittenhouse was tall, slender, and active, with a benign and intelligent countenance. His gentle disposition and modest manners secured him firm friends. There was in his nature a touch of the poet and artist. He was in close sympathy with the woes of mankind, and in respect to their sufferings he was as tender as a child. He was opposed to capital punishment, which he called "judicial murder," and was active in securing the rights, liberty, and happiness of the American people. To do good silently, and to be useful to the community and public, seem to have been his object in life. As he sank to his final rest, Sunday, June 26, 1796, he thanked the physician for his care, and in reply to the question if he felt comfortable, answered: "Yes; you have made the way to God easier." His remains were deposited in a tomb on his own grounds, at the corner of Seventh and Arch streets. Subsequently they were removed to the old Pine Street Presbyterian churchyard, and on January 18, 1878, they were removed to North Laurel Hill Cemetery.



CARPENTERS' HALL.

CARPENTERS' HALL, a building located in the rear of the south side of Chestnut Street, between Third and Fourth streets, Philadelphia, is famous as the meeting place of the first Continental Congress, and as such is dear to the hearts of the American people.

Carpenters' Hall was erected and owned by the Carpenters' Company, an organization of master carpenters, instituted in 1724. Their object was to erect a building where instruction might be obtained in the science of architecture, and to assist such of the members as should

be in need of support, and the widows and minor children of such members. It was also their intention to found a library for the use of the society. In 1734 James Porteus bequeathed his collection of books to them, and the first book for the library was purchased in 1736. In 1752 another company having a similar object applied for admission. In 1763 the erection of a hall was taken into consideration, and a committee appointed to choose a site. Five years later a lot was selected on Chestnut Street, between Third and Fourth streets, which lot was purchased on a ground rent deed, requiring an annual payment of one hundred and seventy-six Spanish dollars. The company sold off a portion of the front, reserving an entrance called Carpenters' Court, and in January, 1770, the erection of Carpenters' Hall began. In this same year the "Friendship Carpenters' Company" requested permission to join the original company. The following year (1771) Carpenters' Hall was occupied, although it remained unfinished until 1792. The Philadelphia Library Company removed their library in 1773 from the Statehouse to Carpenters' Hall, where it remained seventeen years. Here also a conference of deputies from the several counties in the province met July 15, 1774, to elect delegates to attend the general Congress. On September 5 of the same year, that noted body of men known as the first Continental Congress convened, and "Within these walls Henry, Hancock, and Adams inspired the delegates of the colonies with nerve and sinew for the toils of war resulting in National Independence."

The Pennsylvania "Committee of Correspondence" had their headquarters here for some time. This body of men

aided greatly in securing the independence of America. The Committee on American Manufactures also had their headquarters in Carpenters' Hall. In 1776 the Provincial Assembly called a convention, which met in this building to form a new government which should derive its power directly from the people. When the Revolutionary War broke out, the basement of the hall was used as a magazine for ammunition by the American army, and the first floor was used as a storehouse and office. When in 1777 the British troops took possession of Philadelphia they used the lower part of the hall for the same purpose, and the library and upper part as a hospital, and hither were brought many of the wounded from the battle of Germantown. After the evacuation of the city by the British in 1778, the Carpenters' Company again recovered possession of their property, and part of the building was occupied by the United States barrack master. In 1779 General Henry Knox, commissary general of the army, made it his headquarters for army supplies.

The first Bank of the United States occupied the entire hall from 1791 to 1797. In 1792 the Carpenters' Company was incorporated by the State of Pennsylvania, under the title of the "Carpenters' Company of the City and County of Philadelphia." In 1794 there was an appropriation of two hundred dollars made for the library, in 1798 an appropriation of one hundred and fifty dollars, and the following year an appropriation of four hundred dollars. Here for the next two years the land office of the United States and the office of the purveyor of supplies for the army were stationed.

In 1798 the Bank of Pennsylvania was opened in this

building, until its new building in Second Street, above Walnut, could be completed. Short as was its stay, this bank was robbed of \$162,821.61 in the month of August, 1798. There was no direct evidence as to who the criminal was, but suspicion fell upon Pat Lyon, who had been employed to repair the locks sixteen months previous, and again immediately preceding the robbery, at which time he warned the officials that the locks were insufficient for protection. At this time the yellow fever raged throughout the city. Lyon and his little apprentice boy resolved to go to Lewes, Delaware, where the boy sickened and died of the fever, which he had contracted in Philadelphia. It was on the very night that the boy lay dying, and while Patrick was nursing him, that the Bank of Pennsylvania at Carpenters' Hall was robbed. It was not until September, however, that Lyon heard of the robbery, and he also learned that he was the one suspected, upon which he determined to return to Philadelphia and meet his accusers.

Owing to the quarantine laws, he could not come by boat, so he walked all the way, and on his arrival in Philadelphia went immediately to one of the directors of the bank, John Clement Stocker, and said that he had come to meet his accusers, and that he would call again the following day. At the appointed time he appeared and met the president, the cashier, and the mayor. Lyon gave them a minute account of his absence, and the cause of it; but they would not believe him, and made out a warrant, and committed him to Walnut Street prison in default of one hundred and fifty thousand dollars' bail. He remained in jail thirteen weeks, with no bed to sleep upon, and exposed to the yellow fever then raging among

the prisoners. At the end of two months the real culprits were discovered, and nearly the whole of the money was recovered from one Isaac Davis, who was associated in the robbery with Thomas Cunningham, porter of the bank. Cunningham divided the plunder with Davis the day after the robbery, but in less than a week's time Cunningham was taken ill with the fever and died. Davis, on being arrested, was made to yield up what he had, \$158,779.53 in gold and bank notes, with an assignment of his property, valued at about eight hundred dollars. It was, naturally, supposed that the officers would now hasten to release Lyon. On the contrary, they held him as an accomplice; but he succeeded in having his bail reduced from one hundred and fifty thousand dollars to two thousand dollars, upon the entry of which he was discharged. When the case was brought up for trial, January, 1799, the grand jury ignored the indictment against him. Lyon then brought suit for false imprisonment, and in 1805 was awarded twelve thousand dollars damages. Motion for a new trial was granted, but before the trial began Lyon was tendered nine thousand dollars as a compromise, which he accepted.

After the Bank of Pennsylvania was removed to Second and Walnut streets, the United States government used Carpenters' Hall for many years as a customhouse. From 1817 the second Bank of the United States took possession of the hall, and occupied it for nearly five years. In 1821 the Musical Fund Society met here, and continued to meet thus for four years. The Apprentices' Library Company had its quarters on the second floor for over seven years, and the Franklin Institute for sixteen months. In

1823 Johnny Willets began to teach school in a room of this building. He was remembered by his boys and girls after they became aged men and women, and the story

of how he taught and governed them was repeated over and over to their children and children's children.

In 1827 the Friends, under Elias Hicks, held meeting at Carpenters' Hall until their new meetinghouse, on Cherry near Fifth Street, was completed. After this the auctioneer took possession of part of

the building, and sold to the highest bidder sundries no longer needed by the owners. In 1833 the sessions of the Supreme Court were held here. In 1835 the entire building became an auction room, and remained so until the Carpenters' Company again took possession. In 1859 the city offered to buy the property of the Carpenters' Company, who declined to sell and still own the hall.

Carpenters' Hall stands to-day where it stood over a century ago, and since its restoration appears to the visitor as it appeared to our forefathers in the "days that tried men's souls." It is one of the most famous buildings in



Carpenters' Hall.

this country, and on account of the stirring events that took place within its walls it stands as a shrine of patriotic associations. In it may be seen many sacred relics of the struggle for freedom. Here are the Federal armchairs used by the first Continental Congress. Here is displayed the satin banner that headed the Federal Society in the procession of 1788, and again in 1832 on the centennial anniversary of the birthday of Washington. The upper part of the building has a library of sixty-five hundred volumes, and meeting rooms and apartments for the committee in charge. There are also many documents and pamphlets not included in the library which are of great historic interest. In this building may be seen the original leather fire buckets of Franklin's time. During the Centennial Exposition of 1876, seventy-two thousand persons registered their names in fifteen large books; but so great was the number of visitors that it is said not one in ten had the opportunity to record his name.



THE FIRST CONTINENTAL CONGRESS.

THE most illustrious body of men ever assembled in Philadelphia was the first Continental Congress, which met at Carpenters' Hall, September 5, 1774. These men represented the thirteen colonies, and had come together to consider by what authority they were governed. They were almost strangers to one another, and on many subjects held dissimilar views. On one subject, however, they were united in sentiment: they were resolved that no king or parliament had a right to tax and

govern the colonists without the consent of the governed. This right of the individual in his relation to government was the most momentous question ever considered by any body of men in any nation, and the principles of government which this Congress advocated led to the founding of a free and independent nation, the United States of America.

We must remember that a little over a century ago there was no United States, and there were no United Colonies. Each colony had its own laws and was governed by an official sent from England. All of the colonies were more or less under obligations in their charters to British authority. At first the Americans were poor, and the King of Great Britain left them alone; but as they grew in wealth and population the British government attempted to levy taxes, enroll soldiers, and control the trade and make the laws for the colonists. The king sent over governors and judges to enforce these laws, though the Americans were to have no voice in making them. These acts of despotism on the part of the mother country aroused a general spirit of resistance. A common feeling and interest led the colonies to unite in opposition to this oppression by the British crown. Then a Philadelphian proposed that annually, or as often as occasion might require, the colonies should send deputies to form a court, like that of the Amphictyons, who managed the general affairs of the Athenians. This "Proposal for the Good of the Colonies" was published in the "Boston Gazette," March 15, 1773. The Committees of National Correspondence in each colonial assembly favored the suggestion and took immediate action to extend these views and adopt a feasible

plan to redress their grievances. But this proposal was received with contempt by the British Parliament, who proceeded to lay a tax and enforce its collection. In May, 1774, Paul Revere came to Philadelphia from Boston, telling the people of the blockade of the Boston harbor by the British Port Act, which was to take effect June 1, and requesting the citizens of Philadelphia to give advice as to how they should act. A meeting was called at the City Tavern, on Second Street above Walnut, where some three hundred citizens hastily assembled, and the subject was warmly discussed by John Dickinson, Joseph Reed, and Charles Thomson. Expressions of sympathy were tendered, and aid offered if needed. The people of Boston were advised by the citizens of Philadelphia to maintain their rights, as "*it is not the value of the tax, but the indefeasible right of giving and granting our own money, a right from which we can never recede.*" Other States offered their aid and sympathy, encouraged the people of Boston in their opposition, and advised that a Congress be called to consider the status of the colonies, and to determine what action should be taken to defend their rights against encroachment by the British crown. The more determined the king was to subvert the constitutional rights of the Americans, founded upon the Magna Charta, the more closely united the colonists became in their resistance to arbitrary measures.

On the 15th of July, the delegates from the several counties in Pennsylvania assembled in Carpenters' Hall, and agreed "to adopt and carry into execution such general plan as shall be agreed to in Congress;" and on July 22 the Assembly appointed delegates to a general Con-

gress. As early as June 7, 1774, the colony of New York asked John Adams when and where this general Congress should be held. The Massachusetts colony, through John Adams, suggested September 1, 1774, as the time, and Philadelphia as the place of meeting. Assurances came from all the sister colonies that the arrangement was satisfactory. Within a period of sixty-four days twelve of the thirteen colonies declared for a general Congress, and fifty-five delegates were appointed. These men represented two million two hundred thousand inhabitants, paying eighty thousand pounds annually as revenue to the British government. Georgia, the only colony which was not represented, sent a message that she would concur in "the effort to maintain their right to the British constitution," by which she meant "a constitution founded on reason and the indelible rights of mankind." Each colony selected its most prominent men to defend its rights and liberties, with life and fortune if need be.

The fifty-five men selected from twelve colonies to meet in this general Congress were men of culture and scholarly attainments. New England sent men noted for their intense hatred of oppression and for their ardent love of liberty. The Middle States sent men of wealth, learning, and conservatism. The Southern States sent men of eloquence, military genius, and a knowledge of statesmanship. Although strangers to one another, a few of them had already acquired a national reputation. Among these were George Washington, known through his military career with General Braddock; Patrick Henry, renowned for his bold warning to George III., in his attack on the validity of the Stamp Act in the Virginia House of

Burgesses, May, 1765, and the Adamses, distinguished as leaders of the opposition to British tyranny in Massachusetts. The Pennsylvania delegates to this Congress were Joseph Galloway, Samuel Rhoades, Thomas Mifflin, Charles Humphreys, John Morton, George Ross, and Edward Biddle.

Congress met in Carpenters' Hall on the morning of September 5, 1774, with forty-four delegates present. On motion of Mr. Lynch, Peyton Randolph of Virginia was unanimously chosen president. Although not a member of Congress, Charles Thomson of Philadelphia, "a gentleman of family, fortune, and character," was appointed secretary. The commissions of the delegates from the various colonies were then read. The first day was spent in approving these credentials, in determining how they should vote, and in appointing necessary committees; and this work was renewed the next day. Thomas Cushing of Massachusetts proposed to open the ensuing sessions with prayer; but owing to the wide diversity of religious opinions, it was opposed by some of the members. Samuel Adams then arose, and said: "I am no bigot, and can hear a prayer from any man of piety and virtue who is a friend to his country." He therefore moved that the Rev. Mr. Duché, an Episcopal clergyman, be requested to read prayers the following morning. On the evening of September 6, Paul Revere reached Philadelphia, bringing with him the news that the British ships were investing Boston. War was the cry. Congress was greatly agitated, and every member wondered what it was best to do on the morrow.

On the morning of September 7, 1774, the Rev. Mr. Duché appeared, and read several prayers and the Thirty-fifth Psalm, which begins, "Plead Thou my cause, O Lord, with them that strive with me, and fight Thou against them that fight against me. Lay hand upon the shield and



The Opening Service, September 7, 1774.

buckler, and stand up to help me." John Adams said: "I never saw a greater effect upon an audience. It seemed as if Heaven had ordained that psalm to be read on that morning." Then the Rev. Mr. Duché "unexpectedly struck out into an extemporary prayer for America, for the congress, for Massachusetts, and especially for Boston, which was so fervent that it filled the bosom of every man present."

In opening Congress Joseph Duane of New York asked

that a committee be appointed to prepare rules and regulations for governing that body. His object was to devise a method for voting, whether by colonies, poll, or property interest; and this action would establish a precedent for future congresses. Patrick Henry, favoring the committee, replied: "Government is dissolved; fleets and armies and the present state of things show that government is dissolved. Where are your landmarks, your boundaries? We are in a state of nature, sir. . . . I will submit, however; I am determined to submit if I am overruled. I hope that future ages will quote our proceedings with applause. It is one of the great duties of the democratic part of our constitution to keep itself pure. The distinctions between Virginians, Pennsylvanians, New Yorkers, and New Englanders are no more. *I am not a Virginian, but an American.*" Many members believed that a small colony having its all at stake was entitled to an equal representation with a larger one. Some thought that the holding of property should be taken into consideration in voting; others held that a man without property was as capable of exercising the right of franchise, and as justly entitled to vote, as the rich. There were those who said that Congress had no legal authority to act or to make laws; that they could only suggest what ought to be done, and the people would honor their suggestions, or else protest against them by ballot. It was finally determined, as they were unable to ascertain the number and wealth of the population, that they would vote by colonies, each colony being entitled to one vote. To this Patrick Henry agreed, but maintained that colonial government was at an end, and that all Americans were one.

The action of this Congress was deliberate and cautious. They discussed momentous issues with dignity, firmness, and wisdom. They executed the measures intrusted to them by a confiding people in a peaceful and masterly manner. They had no doubt as to their rights, and they boldly declared them. A union of the colonies was essential to maintain these rights, and they proposed the union in a Declaration of Rights. They declared that the exclusive right to levy taxes resided with the people in their colonial assemblies. For many years previous the British Parliament had regulated trade and monopolized the profits, but this Congress declared that Great Britain had no such right. The Declaration of Rights, which they drafted, consisted of ten resolves as to what was legally due the colonists. Accompanying this was a statement of their grievances which they sent to the king. They also resolved to enter into an association, called the American Association, in which they agreed that they would not import, export, or consume British goods until their just demands were complied with. They recommended home manufacture, and they determined that they would save their sheep and wool, and would have no commercial intercourse with Great Britain until the obnoxious acts were repealed. The covenant was in the following words: "We do for ourselves, and the inhabitants of the several colonies whom we represent, firmly agree and associate under the sacred ties of virtue, honor, and love of our country." Fifty-two members of Congress signed this Nonimportation Act, and they declared that those who violated the rules of the association might be "universally condemned as the enemies of American liberty."

These articles of association were virtually a league of all the colonies, and the most practical outcome of the first Continental Congress. "They may be considered," says Hildreth, "the commencement of the American Union."

Congress ordered that three addresses be prepared on the subject of American rights and grievances. The first was prepared by John Jay, and was addressed to the British people as "Friends and Fellow-Subjects." The object of this address was to show that the American people had been abused and misrepresented, and that they desired no independence, but that their greatest glory would be to live in harmony with the English people under English law. The second paper was prepared by Richard Henry Lee of Virginia, and was addressed to the colonists, in which he showed that the Declaration of Rights was based on wisdom and justice, and recommended the cause to the judgment of mankind, and commended them to the protection of Providence. He wrote: "Above all things we earnestly entreat you, with devotion of spirit, penitence of heart, and amendment of life, to humble yourselves, and implore the power of Almighty God; and we humbly beseech his Divine Goodness to take you into his gracious protection."

An address to the inhabitants of the province of Quebec was prepared by John Dickinson of Philadelphia. It claimed that they were "the only link wanting to complete the bright and strong chain of Union," and urged them to rest their fate, "not on the small influence of their single province, but on the consolidated power of North America." Letters were sent to the "unrepresented colonies of St. Johns, Nova Scotia, Georgia, and

East and West Florida," requesting them to send delegates to the next Congress. These addresses showed evidence of scholarship and ability, and aroused the admiration of the most astute statesmen throughout the civilized world.

During its session Congress sat with closed doors. The members had taken an oath of secrecy, and the public waited with anxiety to hear the result of their deliberations. All eyes were turned toward Philadelphia during the convention. For three weeks little was known of their transactions, except that they voted contributions to their brethren at Boston. After the session was ended, Congress was entertained at the City Tavern by the Assembly of Pennsylvania. On October 26, 1774, Congress adjourned, recommending that a second Continental Congress be again convened at Philadelphia May 10, 1775.

Although this Congress did not assume direct political authority, their proceedings made a profound sensation throughout the civilized world. As colonial advisers they made propositions in statesmanship which, carried out, have made us a great and powerful nation. The state papers of this Congress are unsurpassed by those of any age or country. Daniel Webster advised aspiring and patriotic young men to "master the contents of these immortal papers and become imbued with their sentiments." Lord Chatham, on comparing their works with the masters of the world, said of them that "for solidity of reasoning, force of sagacity, and wisdom of conclusion under such a complication of circumstances, no nation or body of men can stand in preference to the general Congress at Philadelphia."

THE DECLARATION OF INDEPENDENCE,
JULY 4, 1776.

THE Declaration of Independence is the greatest state paper ever penned by human hands. It was the charter of liberty to an oppressed people, and the foundation upon which was reared the temple of freedom. Its passage on the 4th of July, 1776, makes that date one of the most noted in the history of nations. On that day a new nation, the United States of America, was born, a nation dedicated to the principle that all men are created free and equal, and possess the inalienable right of self-government.

The Declaration of Independence was the outgrowth of that love of liberty and justice which characterizes the Anglo-Saxon race. The American colonists were descendants of this race, and inherited these principles. They had come to this country that they might enjoy that civil and religious freedom which was denied them by the mother country. Certain that they must lose their liberties or combine to maintain them, the colonies, as we have stated, convened a Colonial or Continental Congress, by which a united and determined resistance to the tyrannical acts of the king and his Parliament could be made. All peaceable appeals by the United Colonies being rejected, and the oppression continuing, it was at last decided to resist this oppression by force of arms.

In thus attempting to maintain their rights the colonists had no idea of setting up a government of their own. The idea of separation from the mother country and of form-

ing a government for themselves dawned slowly upon their minds. Jefferson said: "Before the 19th of April, 1775, I never heard a whisper of a disposition to separate from the mother country." Washington said: "When I first took command of the army, July 3, 1775, I abhorred the idea of independence, but now I am fully convinced that nothing else will save us."

When Congress assembled on May 10, 1775, some of the leading men of Philadelphia said to John Adams, on his arrival: "You must not utter the word 'independence,' or give the least hint or insinuation of the idea, either in Congress or in private conversation; if you do you are undone, for the idea is as unpopular in Pennsylvania and all the Middle and Southern States as the Stamp Act itself."

But there were those who foresaw that if the acts of Parliament were enforced they would lead not only to war and bloodshed, but eventually to independence. As early as the year 1773 Patrick Henry, in an address, spoke of a "Declaration of Independence," and that is the earliest record we have of the distinct expression of the new idea. In September, 1775, the provinces began to be called the "Thirteen United Colonies." In January, 1776, Franklin drew up a plan of confederation. In February, 1776, the Continental Congress at Philadelphia debated upon the propriety of independence. Benjamin Harrison of Virginia, an ancestor of the two Presidents of the United States bearing that name, said: "We have hobbled on under a fatal attachment to Great Britain. I feel that attachment as much as any man, but I feel a stronger one for my country." George Wythe

of Virginia insisted that "we must declare ourselves a free people," and he moved that "the colonies have a right to contract alliances with foreign powers." A timid member exclaimed, "Why, this is *independence!*!" But the insults of Parliament, the hiring of Hessian soldiers by the British king to fight his subjects in America, the attempts to overthrow the colonial governments, the shedding of blood at Concord and Boston, so incensed the American people that the ties which bound them to the mother country gradually weakened, the people broke into open rebellion, and the necessity of an independent government became apparent.

On June 7, 1776, the Continental Congress met in the Statehouse, Philadelphia. In this Congress were the noblest, wealthiest, and most respected citizens within the thirteen colonies. Among these were aristocratic Southerners, stern New England Puritans, and peaceful Pennsylvania Quakers. Watson says: "Perhaps no body of men were more noted for their talents, firmness, and judgment. Their political contributions to the public presses, their skill and wisdom as commanders, their devotion and patriotism as men, have never been surpassed."

The morning upon which this Congress met was one of the most eventful in American history. The Statehouse bell rang as usual to call the members together, and in solemn silence they walked in and took their places. The President, John Hancock of Massachusetts, took his chair, and after prayer was offered, the assembly proceeded to business. The roll was called, and the members responded. Then Richard Henry Lee of Virginia, the Cicero of Congress, in his sweet, clear, musical voice, offered the instruc-

tions of the Virginia Assembly, which proposed the independence and union of the colonies in the following words:

“*Resolved*, That these United Colonies are, and of right ought to be, free and independent States, that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved.

“That it is expedient forthwith to take the most effective measures for forming foreign alliances.

“That a plan of confederation be prepared and transmitted to the respective colonies for their consideration and approbation.”

This Resolution was an act of treason to the King of Great Britain, and punishable by death; nevertheless, John Adams of Massachusetts immediately seconded it. In order to protect these two men from the anger of the king, Congress directed the secretary, Charles Thomson, to omit their names in the minutes of the journal, so that it reads: “Certain resolutions respecting independence being moved and seconded,

“*Resolved*, That the consideration of them be deferred until to-morrow morning, and that the members be enjoined to attend punctually at ten o'clock, in order to take the same into their consideration.”

On the 10th of June the first above-mentioned Resolution was postponed until Monday, July 1. That no time might be lost in case Congress agreed thereto, it was suggested that a committee of five be appointed to draft a Declaration of Independence in accordance with Lee's Resolution. On the 11th of June this committee was se-

lected, consisting of Thomas Jefferson of Virginia, John Adams of Massachusetts, Benjamin Franklin of Pennsylvania, Roger Sherman of Connecticut, and R. R. Livingston of New York. Thomas Jefferson, as representing the colony which introduced the Resolution, was selected chairman of the committee. It is highly probable that Richard Henry Lee, the author of the Resolution for independence, would have been selected chairman of the committee, had he not been called home on account of the illness of his wife. The sad news reached him June 10, 1776, and he immediately requested a leave of absence from Congress, and left Philadelphia on the morning of June 11, before the committee was selected to draft the Declaration. The committee reported their draft June 28, and by motion it was laid on the table, and the house adjourned to Monday, the 1st of July.

On July 1 the Resolution was taken up, and Congress resolved itself into a committee of the whole to decide upon the Resolution for independence. The leader of those who opposed the Resolution was John Dickinson, the "Pennsylvania Farmer." He declared that the subject of independence was premature and impolitic. His opposition was not due to a lack of patriotism, but to the belief that it was inexpedient at that time. He said:

"I value the love of my country as I ought, but I value my country more, and I desire this illustrious assembly to witness the integrity, if not the policy of my conduct. The first campaign will be decisive of the controversy. The Declaration will not strengthen us by one man, or by the least supply, while it may expose our soldiers to additional cruelties and outrages. Without some prelusive

trials of our strength we ought not to commit our country upon an alternative where to recede would be infamy, and to persist might be destruction. . . . The measure ought to be delayed till the common interests shall in the best manner be consulted by common consent. Besides, the door to accommodation with Great Britain ought not to be shut until we know what terms can be obtained from some competent power. Thus to break with her before we have compacted with another is to make experiments on the lives and liberties of our countrymen, which I would sooner die than agree to make. At best it is to throw us into the hands of some other power and to lie at mercy, for we shall have passed the river that is never to be repassed. We ought to retain the Declaration, and remain masters of our own fame and fate."

Richard Henry Lee eloquently replied: "Why then, sir, do we longer delay, why still deliberate? Let this happy day give birth to an American republic. Let her arise, not to devastate and conquer, but to reëstablish the reign of peace and law. The eyes of Europe are fixed upon us. She demands of us a living example of freedom, that may exhibit a contrast in the felicity of the citizen to the ever-increasing tyranny which desolates her polluted shores. She invites us to prepare an asylum where the unhappy may find solace and the persecuted repose. . . . If we were not this day wanting in our duty to our country, the names of the American legislation of '76 will be placed by posterity at the side of those of Theseus, of Lycurgus, of Romulus, of Numa, of the three Williams of Nassau, and of all those whose memory has been, and forever will be, dear to virtuous men and good citizens."

Edward Rutledge of South Carolina, the youngest member of Congress, declared: "I should advise persisting in our struggle for our liberty and independence, though it were revealed from Heaven that nine hundred and ninety-nine were to perish, and only one of a thousand were to survive and retain his liberty. One such freeman must possess more virtue than a thousand slaves; and let him propagate his like, and transmit to them what he has so nobly preserved." In reply to Dickinson's remarks that "the people were not ripe for a Declaration of Independence," the rugged Scotch president of Princeton College, Dr. Witherspoon, exclaimed: "Not ripe, sir! In my judgment they are not only ripe, but rotting. Almost every colony has dropped from its parent stem, and your own province, sir, needs no more sunshine to mature it."

This debate lasted nine hours, and nothing could withstand the fiery zeal and impetuous patriotism of the defenders of liberty.

The New York delegates had no instruction from their Assembly to vote on Lee's Resolution. When the votes were cast, South Carolina voted nay, Pennsylvania voted, four to three, nay, and the Delaware vote was a tie, while all the other colonies voted in the affirmative. The committee of secret sessions was about to report the result, when Rutledge moved to adjourn to the following day. Then Thomas McKean sent a courier to Cæsar Rodney, his associate delegate from Delaware, who had not been present to vote, urging him to hasten and save his honor and his country. When Rodney received the news, he called for his favorite horse and started on a journey of

eighty miles to Philadelphia. The night stars lighted the way for the lonely rider, and when morning broke he was nearing the city of Philadelphia. Meanwhile Dickinson saw that nothing would prevent the passage of the Resolution for independence. On the 2d of July Robert Morris and John Dickinson, the delegates from Pennsylvania, who were opposed to the Resolution until all the colonies should favor independence, absented themselves from Congress. Alexander Wilson voted with Benjamin Franklin in favor of the Resolution, while Charles Humphreys and Thomas Willing voted nay. John Morton now held the casting vote for Pennsylvania. His friends urged him to vote nay; his conscience urged him to vote aye. When his name was called he responded in a clear and firm voice, "Aye." Thus he crowned Pennsylvania as the keystone of the arch of liberty, and declared for the American people union and independence.

South Carolina now voted in favor of the Resolution. Meanwhile Cæsar Rodney was nearing the city. In the dim distance he could see Christ Church tower, and with every moment he became more anxious and more determined to reach his destination. Under the heat of the sun, and suffering with a fatal disease, a cancer, he rushed on, and when the city was reached, went galloping down its streets, covered with dust, never drawing rein until he arrived at the Statehouse yard, where he threw himself from the saddle into the arms of McKean, who anxiously awaited him. Together they entered Congress arm in arm and took their seats. When the delegates from Delaware were called McKean voted *aye* and Read voted *nay*. Then Rodney, who carried the agony

of death in his face, and who brought the independence of Delaware in his spurs, arose and said: "As I believe the voice of my constituents and of all fair, sensible, and honest men are in favor of independence, and as my own judgment concurs with them, I vote for independence." When the news reached Dover of the passage of the Resolution, the people gave three cheers for independence and three for Cæsar Rodney.

At this meeting, July 2, the Resolution was adopted almost unanimously, all the thirteen colonies excepting New York affirming the vote. This, then, is the real independence day, the day upon which twelve colonies became united and independent States. When the decision of the vote was announced by Secretary Thomson to the assembled Congress, a profound silence ensued.

The Declaration of Independence, a sequence to the Resolution, giving the reasons for the Declaration, was now taken up and discussed, July 2, 3, and 4. This was the document prepared by the committee of five, of whom Jefferson was chairman, and which had been laid on the table awaiting the passage of the Resolution. This original copy of the Declaration had a number of corrections, interlineations, and verbal alterations, and the entire paragraph concerning slavery had been stricken out, because it imperiled the harmony of the colonies and the unanimity of the vote. A copy of the original document in Jefferson's own handwriting is now in the possession of the American Philosophical Society, Philadelphia, the gift of the grandson of Richard Henry Lee. The engrossed copy, or formal Declaration, to which the signatures were attached later, is now in Washington in the Department

of State. It was brought to Philadelphia in 1876, and exhibited at Independence Hall.

After adopting the Declaration, Congress ordered that it should be entered upon the journal, and be signed by the president and secretary in behalf of Congress. When President Hancock signed it, he arose and said: "There, John Bull can read my name without spectacles, and may now double his reward of five hundred pounds for my head. That is my defiance." President Hancock and Secretary Thomson were the only two persons who signed the Declaration on the day of its adoption, July 4, 1776. Congress further ordered that the Declaration be printed and be proclaimed in each of the United States and at the head of the American army; and that copies should be sent to the State assemblies, conventions, and commanding officers of the American forces.

On the 8th of July John Nixon, a prominent member of the Committee of Safety, and a son-in-law of Robert Morris, read the Declaration in the Statehouse yard to an assembly composed of the officers of the city and others. When the reading was finished cheers arose approving the act of Congress. The king's coat of arms over the seat of justice in the west room of the Statehouse was taken down to assist in making a bonfire. The revelry continued until midnight, when a storm dispersed the crowd.

Later the Declaration was read in all the States and in every city, village, and hamlet in the Union. The president of the Delaware Assembly said, as the picture of the king was hurled into the bonfire in the public square: "Compelled by strong necessity, thus we destroy even the shadow of that king who refused to reign over a free

people." On the 9th of July the soldiers of New York celebrated the occasion by tearing down the leaden statue of George III. and molding it into bullets for the use of the American army. On the 17th of July the Declaration was read in Faneuil Hall, Boston. When the last sentence fell from the speaker's lips, the air was rent with applause, the cannon boomed, a salute was fired for every State in the Union, banquets, speeches, and toasts succeeded, and the austere Puritan became a patriot burning with independence.

The Declaration of the 4th of July, as we have seen, was not unanimous. On the 9th of July the Assembly of New York approved of both the Resolution and the Declaration, and with the other colonies they pledged their lives and fortunes to the preservation of the Union. This act of New York was laid before Congress July 15; and on the 19th Congress "*Resolved*, That the Declaration, passed on the 4th, be fairly engrossed on parchment, with the title and style of 'The unanimous Declaration of the Thirteen United States of America,' and when engrossed be signed by every member of Congress." On the 2d of August the journal of Congress reads: "The Declaration of Independence, being engrossed and compared at the table, was signed by the members." Fifty-four out of the fifty-six members signed the Declaration on this day. McKean of Delaware was temporarily absent in the army, and did not sign it until later. Matthew Thornton of New Hampshire signed it November 4, 1776.

Several anecdotes are recorded in the diary of Mr. Jefferson in respect to the signing of the Declaration. As the members stood awaiting their turn to sign, Benjamin

Harrison of Virginia, a corpulent man, looking at the slender, withered form of Elbridge Gerry of Massachusetts, said: "Gerry, when the hanging comes I shall have the advantage; you 'll kick in the air half an hour after it is all over with me." It was about this time, too, that Franklin made one of his celebrated witticisms. "We must all hang together in this business," said one of the



Signing the Declaration of Independence.

members. "Yes," said Franklin, "we must all hang together, or, most assuredly, we shall all hang separately."

Many beautiful expressions of tribute to the wisdom and heroism of the signers of this Declaration have been tendered by the world's most eminent and illustrious men. Suffice to quote the words of Napoleon, the "conqueror of nations," the "man of destiny," who said, in awe of this act of Congress, "The finger of God was there."

THOMAS JEFFERSON AND THE DECLARATION OF INDEPENDENCE.

THE name of Thomas Jefferson is inseparably associated with the Declaration of Independence. This immortal document, the charter of American freedom, was the product of his rare political genius. It was written by him in the year 1776, when he was only thirty-three years of age, in a house on the corner of Seventh and Market streets, Philadelphia.

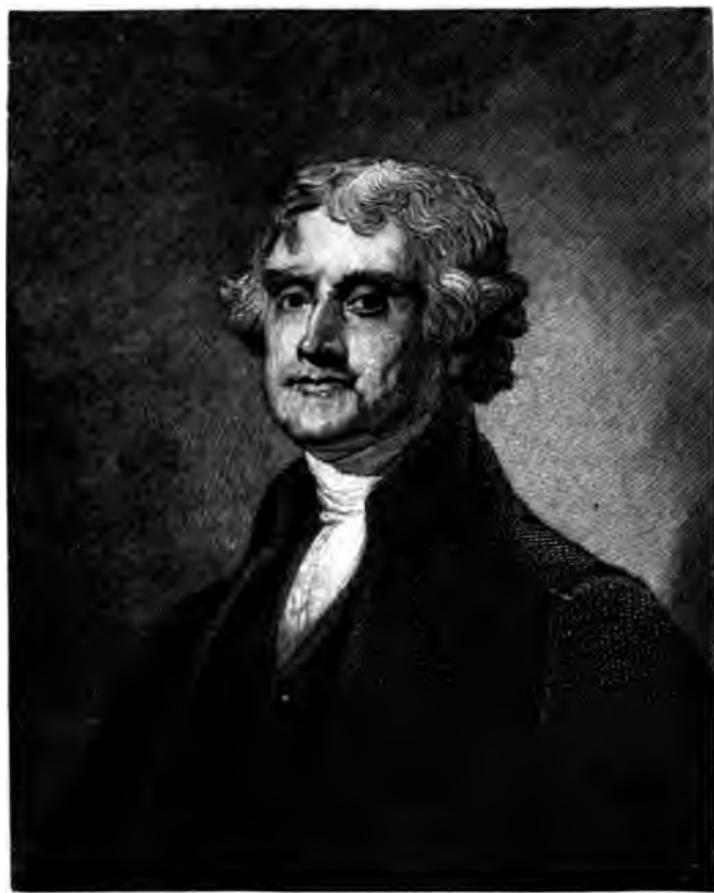
Thomas Jefferson was born in Charlottesville, Virginia, April 13, 1743. He was educated at the College of William and Mary, was admitted to the bar when twenty-four years of age, and was one of the best educated of the public men who have been associated with the history of the United States. At an early day he began to be interested in those questions of government which agitated the colonies. In a letter to King George III. he insisted that the "whole art of government consists in the art of being honest. Only aim to do your duty, and mankind will give you credit when you fail." Like his father before him, he was a man of the people. He was by nature a democrat, believing in the right of the people to govern themselves. His theory was that the basis of government should be the expressed opinion of those governed. Later in life he became the founder of a new party, the Republican, the corner stone of whose political principles was that in the State the will of the people is the supreme law.

In 1768 he was elected a member of the Virginia legislature or House of Burgesses. He entered upon public

service with the resolution "never to engage, while in public office, in any kind of enterprise for the improvement of my fortune," and he kept his word. He took a leading part in urging the resistance of Virginia to British oppression, and wrote the "Draft of Instructions" for the Virginia delegation to Congress, which met in Philadelphia September 5, 1774.

Jefferson was appointed a delegate from Virginia to attend the second Continental Congress, which met in Philadelphia May 10, 1775, and was an earnest, diligent, and useful member of this congress. He was no orator, but there was something in his manner and character that gave him a commanding influence in every deliberative body of which he was a member. His sterling character, his extensive knowledge, his clear grasp of political principles, his intense patriotism, soon made him a leading figure in Congress, and he served on the most important committees.

A year later Jefferson had an opportunity to express his theory of government and to apply it practically. A committee had been chosen by Congress to draft a Declaration of Independence, and Thomas Jefferson was appointed its chairman, and as such was naturally asked to prepare a draft of the Declaration. He was peculiarly qualified to write this document. Although only thirty-three years of age, one of the youngest members of Congress, and the youngest member of the committee, he had made a careful study of the issues between the colonies and the mother country, and possessed mature views of free government. He was born a freeman; he had an innate love of liberty and justice; he came from the colony



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Th. Jefferson

which first proposed to maintain its constitutional rights and declare for independence; and he was filled with that spirit of liberty which was now sweeping over the land. Further, he was an astute lawyer, a skillful parliamentarian, a ready and facile writer, and a political author of note.

Upon receiving his appointment Jefferson went to work at his task, and in seventeen days drafted a plan by which a new empire, self-ruled, sprang into existence. He wrote "from the fullness of his mind, without consulting one book." When the rough draft had been made, Jefferson submitted it separately to Dr. Franklin and to Mr. Adams, because, as he says, "they were the two members whose judgments and amendments I wish most to have the benefit of before presenting it to the committee. . . . Their alterations were two or three only, and mostly verbal. I then wrote a fair copy, reported it to the committee, and from them unaltered to Congress."

When the Declaration was reported to Congress a warm debate ensued, which lasted for three days. During this time Jefferson remained seated and did not utter a word. Franklin, it is said, tried to comfort him when he saw him "writhing under the acrimonious criticism of some of its parts."

In regard to the changes made by Congress in his manuscript, Jefferson afterwards wrote: "The pusillanimous idea that we had friends in England worth keeping terms with still haunted the minds of many. For this reason, those passages which conveyed censures on the people of England were struck out, lest they should give them offense. The clause, too, reprobating the enslaving

of the inhabitants of Africa was struck out in complaisance to South Carolina and Georgia, who had never attempted to restrain the importation of slaves, and who, on the contrary, still wished to continue it. Our Northern brethren also, I believe, felt a little tender under these censures, for though their people had very few slaves themselves, yet they had been pretty considerable carriers of them to others."

Many copies of the Declaration were made by Jefferson in his own handwriting, some of which have been preserved. From the original corrected draft he made two fair copies, one to be submitted to Congress as the report of the committee, and one for Richard Henry Lee, which he sent him with the following letter:

"PHILADELPHIA, July 8, 1776.

"*Dear Sir: . . . I inclose a copy of the Declaration of Independence, as agreed to by the House, and also as originally framed. You will judge whether it is better or worse for the critics. . . .*"

When Lee received this letter he compared the copy of the original with the copy amended by Congress, and drew a black line under the several parts rejected by Congress, and on the margin opposite he wrote the word "out." Jefferson evidently was not pleased with the criticism made by Congress, and was anxious to hear from Lee, who addressed him the following letter in reply:

"CHANTILLY, 21 July, 1776.

"*Dear Sir: I thank you much for your favor and its inclosures by this post, and I wish sincerely, as well for the*

honor of Congress, as for that of the States, that the manuscript had not been mangled as it is. It is wonderful, and passing pitiful, that the rage of change should be so unhappily applied. However, the *Thing* is in its nature so good that no Cookery can spoil the Dish for the palates of Freemen."

It is not generally known that this manuscript copy which Jefferson prepared for Richard Henry Lee, is now in the possession of the American Philosophical Society, Philadelphia. It was presented to this society August 19, 1825, by Richard Henry Lee, grandson of the Richard Henry Lee who introduced the famous Resolution for independence in the Congress held at Philadelphia June 7, 1776. This document is closely written on four pages or two sheets of foolscap paper, measuring twelve and a half by seven and seven eighths inches, and was originally folded in four parts. This draft is an autograph copy made by Jefferson at the same time in which he reported a draft to Congress, and as the draft submitted to Congress cannot be found, this copy of the American Philosophical Society is regarded as the sole original draft.

In reply to a letter written by John Vaughan, librarian of the American Philosophical Society, as to the historic value of the draft in the possession of the said society, Thomas Jefferson wrote:

"MONTICELLO, September 16, 1825.

"*Dear Sir*: I am not able to give you any particular account of the paper handed you by Mr. Lee, as being either the original or a copy of the Declaration of Independence,

sent by myself to his grandfather. The draught, when completed by myself, with a few verbal amendments by Dr. Franklin and Mr. Adams, two members of the Committee, in their own handwriting, is now in my own possession, and a fair copy of this was reported to the Committee, passed by them without amendment, and then reported to Congress. This latter should be among the records of the old Congress; and whether this or the one from which it was copied and now in my hands, is to be called the original is a question of definition. To that in my hands, if worth preserving, my relations with our University give irresistible claims.

" Whenever in the course of the composition, a copy became overcharged, and difficult to be read with amendments, I copied it fair, and when that also was crowded with other amendments, another fair copy was made, etc. These rough draughts I sent to distant friends who were anxious to know what was passing. But how many, and to whom, I do not recollect. One sent to Mazzei was given by him to the Countess de Tessie (aunt of Madame de Lafayette) as *the original*, and is probably now in the hands of her family. Whether the paper sent to R. H. Lee was one of these, or whether, after the passage of the instrument, I made a copy for him, with the amendments of Congress, may, I think, be known from the face of the paper. The documents Mr. Lee has given you must be of great value, and until all these private hoards are made public, the real history of the revolution will not be known."

Other copies, said to be the original copies of the draft made by Jefferson, are still in existence. Three of these

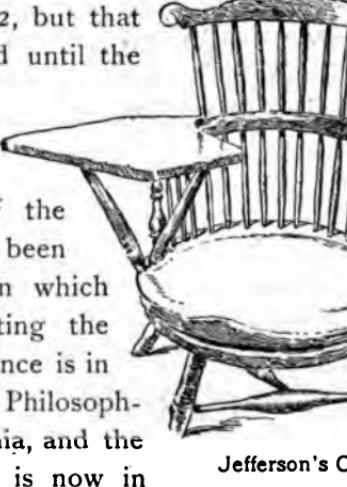
are in the library of the Department of State at Washington, and there is a copy in the Emmet collection in the Lenox Library, New York, and a fragment of a copy in the possession of Mrs. Washburn of Boston. Although Jefferson made copies that he sent to distant friends, it is not known that any have been preserved.

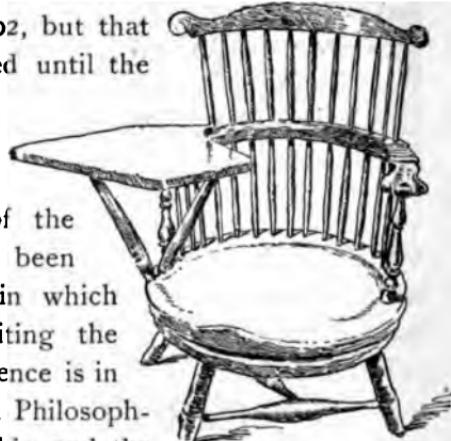
The Declaration was written in a house at the southwest corner of Seventh and Market streets, Philadelphia. This house was removed in the year 1883, and on its site was erected the Penn National Bank. When Jefferson received his appointment to draft the Declaration on the 11th of June, 1776, he went immediately to his room in the house No. 700 Market Street, and in the second-story front corner room of that building penned the immortal document. It is said that it was written upon a desk which he himself had made, and which is still in existence. Some years after, when a dispute arose as to the place in which it was written, Jefferson, at the request of a Philadelphian, replied: "At the time of writing that instrument I lodged in the house of a Mr. Gratz [Graff], a new brick house, three stories high, of which I rented the second floor, consisting of a parlor and bedroom ready furnished. In that parlor I wrote habitually, and in it wrote this paper particularly. So far I state from written proof in my possession." Jefferson further states that it was his recollection that the house was located on the south side of Market Street, between Seventh and Eighth, and that it was a corner house. He was so much interested in its historic location that he wrote a month later to ascertain if his memory had served him faithfully.

To mark this site a memorial tablet in the form of a shield, with the following inscription, was placed on the bank February 14, 1884, at the suggestion of the historian, Miss Longstreth of Germantown:

“ On this Site
Originally Stood the Dwelling
in which Thomas Jefferson
Drafted the Declaration of Independence,
Which was Adopted by the
Continental Congress,
in this City, July 4, 1776.

This tablet is erroneously placed, being partly on the lot originally numbered 702. It is claimed by some that the house in which the Declaration was written was No. 702, but that building was not erected until the year 1796. This tablet should be placed over the main entrance of the bank. A few relics of the original building have been preserved. The chair in which Jefferson sat while writing the Declaration of Independence is in the hall of the American Philosophical Society of Philadelphia, and the desk at which he wrote is now in the Department of State, Washington. Other relics were preserved by Mr. Thomas Donaldson of Philadelphia, to





Jefferson's Chair.

whom belongs the credit of proving the exact location of house No. 700 Market Street, in which Jefferson lodged and in which he wrote the first draft of the Declaration of Independence.

The world recognizes in the Declaration of Independence the wisdom and genius of Thomas Jefferson. Webster says: "To say that he performed his great work well would be doing him an injustice; to say that he did it excellently well, admirably well, would be inadequate and halting praise. Let us rather say, that he so dis-

charged the duty assigned him, that all Americans may well rejoice that the work of drawing the title deed of their liberties devolved upon him." Historians place Jefferson among the



Where the Declaration was Written.

world's greatest statesmen, honor him as the foremost of the founders of the American republic, and claim that he is the "rarest flower in the garden of liberty."

Thomas Jefferson lived to the age of eighty-three years, dying July 4, 1826, on an anniversary of the day he had helped to make so memorable. He was buried in his own graveyard at Monticello, Virginia, and over him was placed a stone upon which was the inscription ordered by himself:

"THOMAS JEFFERSON,
Author of
The Declaration of American Independence;
Of the Statute of Virginia for
Religious Freedom;
and
Father of the University of Virginia.
Born
April 2, 1743, O. S. ;
Died
July 4, 1826."

This was afterwards replaced by a monument erected by the government, containing the same inscription as the original stone. This monument has been so chipped and battered by the relic seeker that the corners and edges have been entirely hewn away. A few years ago all that remained of the original inscription was: "Born April 2, O. S., 1743; Died July 4, 1826."

GENERAL WASHINGTON IN PHILADELPHIA.

WHEN the first Continental Congress met at Philadelphia, Monday, September 5, 1774, there appeared among the delegates a handsome colonial officer in military uniform. His open countenance, fine physique, and firmness of step indicated a man of thought, purpose, and action. This distinguished-looking man was George Washington of Virginia. He had left his home at Mount Vernon, on the beautiful Potomac River, only a few days

before, and with Patrick Henry and Edmund Pendleton, also delegates from Virginia, rode to Philadelphia on horseback to attend the first Continental Congress of all the colonies.

This was not the first time that Washington had visited Philadelphia. In May, 1758, he came to consult with the



Delegates from Virginia.

British general, Lord Loudoun, on military affairs. He was then a young man, scarce twenty-six years of age, possessing both wealth and influence, a born soldier, who had seen service, and was anxious to learn more about the art of war. On this visit he bought a gold ring, at the cost of two pounds sixteen shillings, and while journeying southward visited the relatives of a young widow, named Mrs. Custis. Within a year from this date he married Mrs. Custis, and it is safe to infer that the ring bought in Phil-

adeiphia was the engagement or wedding ring for his bride.

When the second Continental Congress met at Philadelphia, May 10, 1775, Washington was again a delegate from Virginia. His experience in the field, and his executive abilities as a soldier, were of inestimable value to Congress in framing a military plan of action. By this time the King of Great Britain had declared war, and the Americans, undaunted, had seized their arms, and stood face to face with the king's troops at Boston. But the Americans needed a commander in chief of the Continental forces, so on June 15, 1775, Congress, in session at the Statehouse, passed the following resolution:

"Resolved, That a General be appointed to command all the Continental Forces, raised or to be raised for the defence of American liberty.

"That five hundred dollars per month be allowed for the pay and expenses of the General."

There were many military men in the country who were ambitious of the honor of being "commander in chief of the Continental forces." The thought of the Congress was expressed, however, when Thomas Johnson, a delegate from Maryland, arose and nominated Colonel George Washington of Virginia. As soon as Washington heard his name proposed, he modestly left the room and remained in the library while the vote was being taken. On the following day John Hancock, president of Congress, notified Washington that he had been unanimously chosen commander in chief of the American forces, and requested that he would accept the call of his countrymen. Colonel Washington, rising by his chair, said:

"MR. PRESIDENT: Though I am truly sensible of the high honor done me in this appointment, yet, I feel great distress from a consciousness that my abilities and military experience may not be equal to the extensive and important trust. However, as the Congress desire it, I will enter upon the momentous duty, and exert every power I possess in their service, and for support of the glorious cause. I beg they will accept my most cordial thanks for this distinguished testimony of their approbation.

"But, lest some unlucky event should happen unfavourable to my reputation, I beg it may be remembered by every Gentleman in the room that I this day declare with the utmost sincerity, I do not think myself equal to the command I am honored with.

"As to pay, Sir, I beg leave to assure the Congress that as no pecuniary consideration could have tempted me to accept this arduous employment, at the expense of my domestic ease and happiness, I do not wish to make any profit from it. I will keep an exact account of my expences. Those I doubt not they will discharge, and that is all I desire."

On June 17, 1775, the following resolution was passed by the Congress:

"Whereas, the Delegates of all the Colonies from *Nova Scotia* to *Georgia*, in Congress assembled, have unanimously chosen *George Washington* Esq. to be General and Commander in Chief, of such Forces as are or shall be raised for the maintenance and preservation of *American Liberty*; this Congress doth now declare, that they will maintain and assist him, and adhere to him the said *George Washington*, with their Lives and Fortunes in the same Cause."



Tremell.

George Washington.

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Washington was a man of high character, and a patriot. At the call of duty he was willing to leave his home, family, and friends, and to sacrifice his ease, and to jeopardize his life, in the cause of his country. At the opening of hostilities he declared that he would raise one thousand men, subsist them at his own expense, and march at their head for the relief of Boston. Washington's commission as "General and Commander in Chief of the Army of the United Colonies, and of all the forces raised, or to be raised by them," was, by order of Congress, presented to him at the Statehouse, Philadelphia, Monday, June 19, 1775. The next morning Washington was in the saddle reviewing the two thousand or more troops that were mobilized in Philadelphia. On June 21, he was tendered a farewell supper at the City Tavern, and the next morning, accompanied by General Lee, and escorted by the City Troop and the officers of the militia on horseback, he left Philadelphia to take charge of the American army at Cambridge, Massachusetts.

Almost a year elapsed before Washington again visited Philadelphia, May 23, 1776. He had hastened to the city at the request of Congress, to form a plan of military operations. For two days he consulted with Congress, and finally prevailed upon them to enlist soldiers for three years, create a flying camp of ten thousand militia, and establish a war office. He then inspected the city militia of about twenty-five hundred men. In this review he was attended by several Indian chiefs. On the 5th of June, accompanied by Generals Gates and Mifflin, he returned to his army at New York. Fear-

ing that the British fleet would sail from New York and make an attack on Philadelphia, he moved southward and encamped his army beyond Germantown at ten o'clock at night, July 31, 1777. On the 1st of August he examined the defenses of the Delaware River. The following day a dinner was given in his honor in Philadelphia, and it was on this occasion that he first met the Marquis de Lafayette. Lafayette was favorably impressed with Washington, and their friendship throughout the Revolutionary struggle presents a beautiful picture of devoted attachment to each other. On the evening of the 4th Washington rode out to his army, encamped at the Falls of Schuylkill, and ordered them to move northward toward the Little Neshaminy Creek to await the movements of the enemy. He remained here thirteen days, when word was brought that the British fleet was moving toward the Chesapeake; upon this he resolved to move his army farther south to protect Philadelphia. In the meantime, August 20, Lafayette joined Washington, and together they came down the Old York Road, and encamped at Nicetown August 23. That night they staid at "Stenton," the homestead of the Logan family, and Washington issued the order to the army: "Be ready to move precisely at four in the morning if it should not rain."

It was General Washington's design to march his army through Philadelphia, the capital of the nation, and so he ordered the officers to have their arms burnished, to keep step with fife and drum, to carry their arms well, and to keep the ranks well closed, that the army might make as striking and effective a display as possible. When all was ready, Washington, with Lafayette by his side as

aid-de-camp, rode into the city at the head of ten thousand troops in single column. They marched down Front Street to Chestnut, and up Chestnut to the commons, halting about where the City Hall now stands. Thence they marched to Market Street Ferry, where they crossed the river. An old chronicler says that "they made a fine appearance; the order of marching was extremely well preserved." John Adams said: "Our soldiers have not yet the air of soldiers. They don't step exactly in time. They don't hold up their heads quite erect, nor turn out their toes so exactly as they ought. They don't all of them cock their hats, and such as do, don't all wear them the same way." In the words of Lafayette: "Eleven thousand men, but tolerably armed, and still worse clad, presented a singular spectacle. In their parti-colored and often naked state, the best dresses were hunting shirts of brown linen. Their tactics were equally irregular; they were arranged without regard to size, except that the smallest men were in the front ranks. With all this they were good-looking soldiers conducted by zealous officers." Washington said to Lafayette: "We ought to feel embarrassed in presenting ourselves before an officer just from the French army." Lafayette modestly replied: "It is to learn, not to instruct, that I came here." After the battle of Brandywine, September 11, 1777, Washington retreated with his army to Chester, thence to the Falls of Schuylkill, and from there to Warwick, and thence across the Schuylkill river to the Perkiomen Creek, returning for the battle of Germantown October 4, 1777.

In 1778 Washington left the main body of his army

in winter quarters at Middlebrook, New Jersey, and set out to attend the meeting of Congress at Philadelphia, arriving December 22. He came secretly and without heralds, and the citizens were chagrined that they could not give him such a welcome as they felt his greatness and goodness merited. Two days after he was consulting with Congress on the "operation of the next campaign." On this visit he attended the festival of St. John the Evangelist, by the "Most Worshipful Society of Free and Accepted Masons," and occupied the chief place in the procession.

Washington's stay in Philadelphia during this winter was a series of ovations. He was honored with every mark of esteem that the city and Congress could offer him. On January 6, 1779, a sociable was tendered him by the city mayor at No. 244 South Third Street. On the 18th Congress gave a banquet to the French ministry in honor of their alliance with the American cause, and Washington was an honored guest. On this occasion thirteen toasts were drunk, and each toast was introduced by a salute of artillery. Two days later Washington, after much importuning on the part of the supreme executive council of Philadelphia, consented to have his portrait painted, which when finished was to be placed in the council chamber. The painter was Charles Wilson Peale, and the painting was completed in 1780, but was destroyed by fire the following year.

The fortunes of war now carried Washington to the North and East, and it was not until August 30, 1781, that he again returned to Philadelphia. On that day the citizens received the news of his coming, and there was a

hasty mounting of horses and a clattering of hoofs out to the Old York Road. It was one o'clock when they returned, escorting General Washington, Count de Rochambeau, and Chastellux into the city, and thence to the home of Robert Morris, which Washington made his temporary headquarters. At about 3 P.M. General Washington paid his respects to Congress. When the meeting was over Thomas McKean, president of Congress, accompanied General Washington to the home of Robert Morris, where, with Generals Knox, Moultrie, Sullivan, and others, he attended a banquet given in his honor. Toasts were drunk, the vessels in the river fired salutes, the streets of the city were illuminated, and the people pressed forward to cheer their beloved general.

At this time the American army, with their French allies, was marching toward Philadelphia, and the British army, under Cornwallis, was encamped at Yorktown. In order that the defeat of Cornwallis might be made certain, the American army was compelled to move rapidly southward. On September 2, 1781, the American and French troops passed through Philadelphia in review before Congress. The president of Congress remained uncovered; on his right stood Congress, on his left Washington and Count Rochambeau, also uncovered. It was an imposing sight. The combined army extended nearly two miles in length. The soldiers were cheered by the crowds who lined the sidewalks, and by the ladies, who fluttered handkerchiefs and flags from the windows. The band played soul-stirring music, and as the soldiers kept step, their hearts beat high with hope, confident that under their noble commander they would win a victory.

On the evening of the 4th of September a state dinner was given by the French minister, M. de la Luzerne, in his house on the north side of Chestnut Street between Sixth and Seventh streets, to the president of Congress and the chiefs of the American army. Scarcely was the company seated at table when a courier announced the arrival of Count de Grasse in the Chesapeake Bay, with twenty-eight ships and three thousand troops under Marquis Saint-Simon. Washington hastened away to fight the battle of Yorktown, returning to Philadelphia November 26, 1781, to be crowned the victorious commander in chief of the American forces.

Arriving at Philadelphia, General and Mrs. Washington went to live at Benjamin Chew's house, No. 110 South Third Street, and remained there several months. Washington was summoned to meet Congress at one o'clock on the day following his arrival and the evening was devoted to a celebration of the Yorktown victory.

Almost every organization in Philadelphia at this time claimed a share in honoring Washington. On January 1, 1782, the "Society of Friendly Sons of St. Patrick" in Philadelphia gave a dinner in his honor, at which he met distinguished foreigners and the bravest and boldest of his field officers, who were as brilliant and keen of wit around the table as they were active and strong upon the field of battle. On the following day he attended a "most elegant entertainment" at the old Southwark Theater, on Front below Noble Street. The entertainment ended with an illumination of thirteen pillars; on the middle column Cupid was seen supporting a laurel crown over the motto, "*WASHINGTON, the pride of his country and the terror of*

Britain," and on the summit of the column was the word "Virginia."

Washington remained in Philadelphia, attending to the affairs of state for Congress and for the army, until March 22, 1782, when he left for West Point. He returned July 14, 1782, to meet Count de Rochambeau and to consult with him regarding the movements of the army, and both commanders agreed to concentrate their forces on the Hudson. On the 24th he left Philadelphia for the North.

The war being over and peace proclaimed, Washington turned his face toward Mount Vernon, his home in Virginia. On December 8, 1783, he again came to Philadelphia. His friends, John Dickinson, Robert Morris, Generals St. Clair and Hand, with the City Troop, went out to meet him. In token of the people's gratitude and pride in their commander, bells rang, salutes of artillery were fired, bands played, and an immense concourse of people hailed him with delight. On December 9 and 10 he received the congratulations of the General Assembly of Pennsylvania and of the president and supreme executive council of the State. On May 1, 1784, he came to Philadelphia to attend the first general meeting of the Society of the Cincinnati, of which he was the president.

Every State and city in the Union now honored General Washington, but in no city did the esteem and enthusiasm exceed that of Philadelphia. The American Philosophical Society, the trustees and faculty of the University of Pennsylvania, congressmen, clergymen, lawyers, doctors, and citizens, merchants and militia, all united in paying him homage. Eight years before, in the city of Philadelphia, he had received his commission as commander in

chief of the Continental army. He had accomplished his mission; and through his efforts liberty, union, and independence were secured to the American people. He now laid down his commission and retired to private life, bearing with him the grateful benedictions of the nation.

INDEPENDENCE HALL.

INDEPENDENCE HALL, on the south side of Chestnut Street, between Fifth and Sixth streets, is the most famous historical building in America. This "temple of freedom" is precious not only to the citizens of Philadelphia, but to the lovers of liberty everywhere. It was in this building that the Continental Congress established, enforced, and perfected individual freedom and national independence, and, as a result, every part of Independence Hall is associated with the birth of American liberty and the development of the American republic.

Prior to July 4, 1776, Independence Hall was known as the Statehouse. For nearly fifty years, from the founding of the government of Pennsylvania by William Penn, the Assembly of the province had no regular place for meeting. In May, 1729, the Pennsylvania Assembly declared that it was "incommodious as well as dishonorable for the General Assembly of the province to be obliged annually to hire some private house to meet and sit in." It was therefore determined to erect a Statehouse in Philadelphia, and by an act of the Assembly two thousand pounds were appropriated to purchase ground and **erect**

a Statehouse building. A site was chosen on Chestnut Street, between Fifth and Sixth streets. A building committee was appointed, designs were submitted, and that of Andrew Hamilton was approved. He therefore became the architect, and under his careful supervision the Statehouse was erected at a cost of sixteen thousand two hundred and fifty dollars.

The foundations of the Statehouse were laid in 1732. The main building was so far completed that it was occupied by the Assembly September 15, 1735. The east wing was completed in the same year, and the west wing, or Provincial Hall, in 1739-40. In October, 1739, the Philadelphia Library Company made application for the use of the second story west wing of the Statehouse, "to deposit their books in," which was granted, and the books remained there until 1773. The lower floor was occupied by the provincial secretary until the end of the provincial government. Mr. Hamilton died August 4, 1741, before the Statehouse was completed. The tower was erected in 1741, and on January 27, 1750, the Assembly ordered "an addition on the south side of said house to contain a staircase with a suitable place for hanging a bell."

In 1751 or 1752 a steeple was built over the tower, and in June, 1753, the Liberty Bell was hung therein. About this time a clock was built by Peter Stretch and placed in the tower, for which he received £494 5s. 5½d., with the understanding that he was to keep the clock in repair for six years. On February 19, 1752, it was ordered "that the superintendent of the Statehouse do build a suitable room adjoining the southeast corner of said building for the accommodation of the Committee of the

House," and in 1753 it was completed and used as a committee room and a library. Here the valuable records, books, and papers belonging to Congress were ordered to be kept, and it was to this room that Washington modestly retired when his name was proposed as commander in chief of the American forces.

At that time the Statehouse was the finest building of its kind in the colonies. It was so well planned and built that it is "as indestructible as is the great principle of liberty, of which it is the most venerated monument in the world." After the Declaration of Independence was announced, July 8, 1776, the Statehouse became known as Independence Hall. From its' erection until 1777 it was used as a Statehouse; but while the British occupied the city, from September 26, 1777, until June 18, 1778, they used this building as a hospital and prison. After the evacuation it became again the seat of government. The hall was closed to the public in 1895, in order that it might be restored to conform as nearly as possible to its appearance in 1776, and the restoration was announced to be completed in 1898. For this restoration the nation is indebted to the city's officials, under the direction of the Hon. Charles F. Warwick, mayor of the city of Philadelphia, and his advisory committee, among whom were Judge Samuel W. Pennypacker, Hampton L. Carson, Mrs. Charles C. Harrison, and Mrs. Mary B. Chew.

As the visitor nears Independence Hall he sees the American flag floating over the building. In front of the hall is a statue of General George Washington, which was erected by the Washington Monument Association of the First School District of Pennsylvania

July 4, 1869. As he ascends the marble steps and enters the paved hallway from Chestnut Street, the west room comes prominently into view between three fine arches supported by strong pillars. In this room over the judges' bench hangs the portrait of Chief Justice Thomas McKean, in his scarlet coat, full cravat, puff sleeves, and powdered wig. To the right of the entrance is a portrait of Judge Benjamin Chew, and to the left a portrait of Judge William Allen. On the platform are placed the chairs in which the chief justice and his associates sat.

The west room was used as a judicial chamber, November 14, 1743, and during the continuance of proprietary government it was occupied by the Supreme Court of the province, and over the judges' bench was placed the king's coat of arms. These insignia were taken down after the reading of the Declaration of Independence July 8, 1776. On the 15th of July 1776, the convention called to frame a new constitution for the State of Pennsylvania met in this room, and continued in session until September 28. On the 20th of July they elected delegates to Congress. On July 25 they passed a resolution to support the Declaration of Independence and maintain the freedom of this and the other United States at the utmost risk of their lives and fortunes. At this session they unanimously passed and confirmed a Declaration of Rights, which frame of government was enforced until the end of the Revolution. After the arrival of the second Continental Congress, 1775, the Pennsylvania Assembly met in this room until the entry of Lord Howe.

Set in the east wall of the hallway are two tablets bearing the following inscriptions:

THE DECLARATION
OF
INDEPENDENCE
July 4th, 1776

(From the preamble)

WE HOLD THESE TRUTHS TO BE SELF-EVIDENT, THAT ALL MEN ARE CREATED EQUAL; THAT THEY ARE ENDOWED BY THEIR CREATOR WITH CERTAIN UNALIENABLE RIGHTS; THAT AMONG THESE ARE LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS. THAT TO SECURE THESE RIGHTS, GOVERNMENTS ARE INSTITUTED AMONG MEN, DERIVING THEIR JUST POWERS FROM THE CONSENT OF THE GOVERNED.

THE CONSTITUTION
OF THE
UNITED STATES
September 17th. 1787

The Preamble.

WE THE PEOPLE OF THE UNITED STATES, IN ORDER TO FORM A MORE PERFECT UNION, ESTABLISH JUSTICE, INSURE DOMESTIC TRANQUILITY, PROVIDE FOR THE COMMON DEFENCE, PROMOTE THE GENERAL WELFARE, AND SECURE THE BLESSINGS OF LIBERTY TO OURSELVES AND OUR POSTERITY, DO ORDAIN AND ESTABLISH THIS CONSTITUTION FOR THE UNITED STATES OF AMERICA.

The east room, which is directly opposite the judicial chamber, is known as Independence Chamber. This room

was the scene of many important events in the history of our nation. It has been restored as far as possible to its original appearance. On an average a million persons visit the Statehouse annually. Here may be seen the old colonial chair which has painted upon its back the emblem

of a rising sun. It was long used by Isaac Norris, while he was the president of the Provincial Assembly, and even in his time it already had a colonial history. James Madison tells us that when, at last, the Federal Convention had adopted and signed the Constitution, Franklin arose and said that painters had found it hard to distinguish be-



"The plain mahogany table upon which the Declaration of Independence was signed."

tween the picture of a rising and a setting sun, and that he had often looked at the painted sun on the back of the president's chair, uncertain whether it was rising or setting; but now he felt that it was a rising sun. In this chair John Hancock sat when he issued the commission

to Colonel George Washington as commander in chief of the Continental army, and also when he signed the Declaration of Independence. In it Washington sat as president of the Constitutional Convention of 1787. The plain mahogany table upon which the Declaration of Independence was signed still stands in its original place; to the right of it is the table used by Secretary Charles Thomson, and to the left one occupied by another member of Congress, while the massive silver inkstand used on this occasion is also preserved. Many old chairs acquired by donation may be seen as memorials of 1776, as well as the old fireplace and tongs and the wooden statue of Washington carved by William Rush. In the center of this room, suspended from the ceiling, is one of the two colonial chandeliers which were brought from France and placed in this chamber in 1735. The portraits of forty-five out of the fifty-six signers of the Declaration have been obtained and hung upon the wall, as well as the signers of the Constitution of the United States and the presidents of the Continental Congress.

As we have stated, Independence Chamber was first occupied by the Pennsylvania Assembly September 15, 1735. Here the most important legislative proceedings during the Colonial and Revolutionary periods occurred. It was here that the Quaker stood firm against the demands of the proprietary governors. Here the fathers of our liberty, the Continental Congress, met from 1775 to 1783, and formulated, adopted, and signed the Magna Charta of national independence. It was in this chamber that America first drew the breath of freedom, that American liberty was born; and here brave men stood firm for

union and independence, pledging their fortunes and their lives in its defense.

Independence Chamber has been the scene of a multitude of historic events, of which only a few can be mentioned here. In this hall the citizens of Philadelphia assembled on September 11, 1764, and, in reply to a mes-



Banquet hall, Independence Hall.

sage sent by the people of Massachusetts and Rhode Island, resolved that no imposition of taxes against natural and legal rights was to be allowed. Here three hundred and seventy-five of the most prominent merchants and citizens of Philadelphia signed the Nonimportation Act, November 7, 1765. From here the Pennsylvania Assembly sent Franklin to England as their representative in 1757, again in 1764, and to France in 1776. It was in the

east room of the Statehouse that the second Continental Congress met, and on June 16, 1775, commissioned Colonel George Washington commander in chief of the American forces. Here, on June 7, 1776, Richard Henry Lee of Virginia offered his famous resolution for the independence



Stairway, Independence Hall.

of the colonies, which resolution was passed in this room July 2, 1776, and its sequel, the Declaration of Independence, adopted July 4, and signed by all the members present August 2. Here Congress, before they adjourned to meet in Baltimore, created the *United States* by an order dated September 9, 1776, which reads: "All Continental commissioners and instruments shall be made to read *United*

States where heretofore the words 'United Colonies' have been used." It was in this room that the design for the first American flag was adopted by Congress, June 14, 1777. Here the Articles of Confederation and Perpetual Union were signed by eight of the states July 9, 1778, and fully ratified March 1, 1781. It was in this room that Chevalier Conrad Alexandre Gerard, the first accredited minister from any foreign power, was formally received by Congress August 6, 1778. The Federal Convention met in this room from May 14 to September 17, 1787, to frame a constitution for the United States of America, with General George Washington as presiding officer, and here it was engrossed and signed. On November 20 of the same year the State convention met in Independence Chamber to take action upon and ratify the Federal Constitution, approving of the same December 13, 1787. Here also in 1790 met a convention to frame a constitution for the State of Pennsylvania, by which the legislature was divided into two houses, a Senate and a House of Representatives. Here, on September 17, 1824, Philadelphia gave a welcome to Lafayette on his visit to the United States. On this occasion he said: "The great and beautiful town of Philadelphia, which first welcomed me as a recruit, now welcomes me as a veteran."

In Independence Chamber have been entertained many whom the nation has delighted to honor. Here Presidents Washington, Adams, Jefferson, Jackson, Van Buren, Harrison, Polk, Taylor, Pierce, Lincoln, Grant, and Hayes received ovations. Here other noted men, such as Anthony Wayne, Daniel Webster, Henry Clay, and Winfield Scott, have been welcomed and have been tendered

the freedom of the city. Here the illustrious and honored dead have lain in state,—John Quincy Adams, Henry Clay, and Abraham Lincoln,—and it was to this room that a grateful nation came to mourn their departure.

In this building may be found the portraits of Penn, Washington, Hamilton, Morris, and many other eminent men, the original charter of the city, granted by William Penn in 1701, a piece of the original treaty tree, and the famous old Liberty Bell.



INDEPENDENCE SQUARE.

INDEPENDENCE SQUARE extends from Chestnut to Walnut and from Fifth to Sixth streets, and covers an area of four and a half acres. Independence Hall, Congress Hall, City Hall, and the hall of the American Philosophical Society, are located on this square.

The land was purchased at various times from different persons. In 1729 the first purchase of ground was made on which to erect the Statehouse. At an early date the grounds were ordered to be laid out in walks and planted with trees, but nothing was done until after the Revolution. In 1783 John Dickinson reminded the Assembly of the delayed proposition to improve the grounds, explaining that it would be "reputable to the State, particularly useful to the inhabitants of the city, and agreeable to strangers." Samuel Vaughan took an interest in the adornment of the square, and planted choice trees February 28, 1785, and in April of the same year one hundred elms were

planted, the gift of George Morgan of Princeton, New Jersey. In a few years' time Independence Square became the Statehouse Gardens and the city's fashionable resort. In 1791 the high wall on Fifth and Sixth streets was replaced by an iron fence. In 1813 the wall on Walnut Street was removed, and this side of the square was made to correspond with the other sides. On the 11th of March, 1816, the State sold to the city the entire square, reserving certain rights to the American Philosophical Society, and also to the public, one of which was that it is to be kept as a park for the people. The city received its deed for Independence Square June 29, 1818, paying for it seventy thousand dollars, on the condition that "the same shall be and remain a public green and walk forever." On September 25, 1851, the council of Philadelphia resolved that, in the name of the citizens, they would pledge themselves "to hold the grounds of Independence Hall free from all encroachments upon the monuments to be erected, and to guard the same equally with the hall itself as a sacred and national trust forever."

In early times Independence Square was a great meeting place for Indians, and here large delegations of chiefs were received and entertained. These Indians were occasionally lodged in the east wing of the Statehouse previous to 1759, but after this year a long row of sheds was erected for their accommodation in the Statehouse yard on the south side of Sixth Street. Here many Indian chiefs came at various times to hold councils and make treaties with the governors. To this place they fled for protection from the Paxson boys in 1764. On this ground Washington made a treaty with the Indian chief, Corn-

planter, on January 19, 1791, with Red Jacket on March 23, 1792, and with Brant on June 21 of the same year; and in December, 1796, four sets of Indians dined here four days at Washington's expense.

Independence Square has been the great rallying ground for patriots, and here vast assemblies have met to assert their rights and to resolve to maintain them. It was here, when the war clouds were darkest, that the patriots gathered to exchange greetings, renew their faith, and listen to the encouraging and eloquent words of freedom loving men. On Saturday, October 5, 1765, the ship *Royal Charlotte*, containing the obnoxious stamps, rounded Gloucester Point, convoyed by a man-of-war, the *Sardine*. The Statehouse bell and the bells of Christ Church were muffled and tolled, ships displayed their colors at half-mast, and in the afternoon of the same day a mass meeting was held in the Statehouse yard to take action against the landing of these stamps, and to declare the Stamp Act unconstitutional, and therefore void. Two days later, October 7, the citizens reassembled to hear the pledge of the stamp collector, Mr. Hughes, who in a letter renounced any intention of enforcing the act until the other colonies agreed to conform with the law. On November 7 of the same year three hundred and seventy-five prominent merchants of Philadelphia assembled in the Statehouse yard and one by one entered the Statehouse, where they signed a document pledging on their honor to import no goods until the obnoxious imposts were removed. Again, on October 16, 1773, an immense concourse of people assembled in the Statehouse yard and

"*Resolved*, That the disposal of their own property is the

inherent right of freemen; that there can be no property in that which another can, of right, take from us without our consent; that the claim of Parliament to tax America is, in other words, a claim of right to levy contributions on us at pleasure. . . .

"That a virtuous and steady opposition to this Ministerial plan of governing America is absolutely necessary to preserve even the shadow of liberty, and is a duty which every Freeman in America owes to his country, to himself, and to his posterity."

The news reached Philadelphia, December 25, 1773, that the tea ship *Polly* had arrived off the Delaware, and the following notice appeared on the posters at nine o'clock on the morning of December 27: "The tea ship having arrived, every inhabitant who wishes to preserve the liberty of America is desired to meet at the State-house, this morning, precisely at ten o'clock, to consider what is best to be done in this alarming crisis." Within an hour eight thousand people met in Independence Square, and in seven peremptory resolutions decided their relations with England, and settled upon a plan which they determined to pursue regarding the tea ship; and in the eighth resolution they congratulated Boston, New York, and Charleston for having done their duty in "destroying the tea rather than suffer it to be landed." On the 18th of June, 1774, a great assembly of citizens met in Independence Square, declared the closing of the port of Boston unconstitutional, and proposed a Congress of the "sister colonies." They resolved to assist their distressed brethren at Boston, and again pledged the city of Philadelphia to the common cause of liberty.

The news of the battle of Lexington and Concord reached Philadelphia April 24, 1775, at 5 P. M. The next day over eight thousand people assembled in Independence Square, and unanimously agreed "to associate for the purpose of defending *with arms* their property, liberty, and lives." It was in this yard that the first State quota was mustered into service for the army of the Revolution, in the year 1775.

On the 20th of May, 1776, notwithstanding a heavy rain, an immense town meeting was held in Independence Square, to consider "the authority of the people" to establish a new government, since "the chartered power of the House is derived from our enemy, the King of Great Britain;" and here they also resolved "that a provincial convention ought to be chosen by the people" to form this new government.

On July 8, 1776, a vast concourse of people assembled in the Statehouse yard to hear John Nixon read the Declaration of Independence. Deborah Norris, the Quakeress, tells us that "it was a time of fearful doubt and great anxiety with the people, many of whom were appalled by the boldness of the measure, and the first audience of the Declaration was neither very numerous nor composed of the *most respectable* class of citizens." Impartial historians tell us, however, that the joy of the people was unbounded, and that the majority of the citizens were filled with enthusiasm, and were ready to leave their homes to fight for their country. From this time on the Statehouse grounds became known as Independence Square.

On the northeast corner of Independence Square is City Hall. As the visitor passes down Chestnut Street he

observes on the northwest side of this building a memorial with the following inscription:

CITY HALL
1791-1854.
In this Building met
THE FIRST
SUPREME COURT
—of the—
UNITED STATES,
1791-1800.
Presided over by
CHIEF JUSTICES,
JOHN JAY,
JOHN RUTLEDGE
and
OLIVER ELLSWORTH.

Near by is a more recently erected memorial which reads:

The
CITY BUILDING.
1789-1791

The back room second floor of this building was occupied by the Supreme Court of the United States from 1791 to 1800.

In this building the Committee met 1814-1815, To provide ways and means for the defense of the city in the war of 1812. In this building, the Committee met to provide for the care of the soldiers passing through Philadelphia from all parts of the Country from the beginning to the close of the war for the Union.

The city Government
Occupied this BUILDING
From the time of its erection until 1854.

The mayor, recorder, aldermen, and the council met in private houses until 1710, when the "Towne Hall" was built on Market Street, corner of Second Street. When the province of Pennsylvania became a State and it became apparent that the laws were fixed by a new constitutional enactment, a building was ordered to be erected, and was set apart March 11, 1789, for the mayor, recorder, aldermen, and other officers of the city of Philadelphia. Money was lacking to finish the building, and the State authorized a lottery to be instituted, and under the direction of the mayor of the city, the building was finished in 1791.

City Hall was occupied by the Supreme Court of the United States from February 17, 1791, to August 15, 1800. The chief justices of this period were John Jay, John Rutledge, and Oliver Ellsworth. The Supreme Court of the State held its sessions here in 1791; the committees of the War of 1812 and the War of the Rebellion sat here; and the mayor and councils of Philadelphia used this building until the consolidation of the city in 1854.

South of City Hall, on Fifth Street, stands the hall of the American Philosophical Society. In this building may be seen the Declaration of Independence in Jefferson's own handwriting, and the chair in which he sat when he wrote it; a clock made by David Rittenhouse stands here and is still in excellent order. Many ancient volumes once owned by Benjamin Franklin and David Rittenhouse are also preserved here.

The American Philosophical Society as early as 1768 petitioned the Assembly of Pennsylvania for aid to erect

an observatory on the Statehouse grounds in order to observe the transit of Venus, which observation was successfully taken the following year. In September, 1784, the society petitioned the legislature of Pennsylvania to grant them a location in the Statehouse yard in order to erect a commodious building in which to deposit their curiosities of "nature and art." The Assembly granted their request March 28, 1785, and the building was finished in 1787.

Closely associated with this society are the names of the greatest American scientists, among whom were Rittenhouse, Franklin, Kinnersley, Wister, Godfrey, and Rush, who came to this hall to converse on scientific subjects and to offer to the world the results of their investigations. Charles W. Peale first opened his museum in the lower floor of this building, and exhibited his collection of animals, fish, fowls, insects, minerals, and fossils. This was the first museum established in the United States and was the beginning of the first zoölogical garden.



THE LIBERTY BELL.

EARLY on the morning of July 4, 1776, there might have been seen an old man, dressed in a Continental suit, crossing the Statehouse yard, Philadelphia. This man was the janitor of the Statehouse, who was on his way to ring the bell which convened the Continental Congress. By his side was a little curly-headed, blue-eyed boy, who listened very attentively to the earnest words of his com-

panion. Arriving at the east room, the janitor parted from the boy, saying, "Now, mind," and then ascended the steps to the belfry.

Soon the great bell clanged out, and groups of congressmen representing the thirteen colonies filed sedately through the hall and took their seats in the congressional room of the Statehouse. Only two days before these men had resolved that they ought to be free, and on this morning they proposed to declare to all the world that they were free. The ringing of the bell to call together Congress summoned the citizens also, who gathered in groups in the Statehouse yard to hear the action of Congress.

Meanwhile the boy was stationed at the door below, with instructions to signal the bellman to ring if the Declaration passed. The hours rolled by, the crowd became impatient, and as the shadows of the Statehouse lengthened, the gray-haired veteran sighed, and said, "They'll never do it! They'll never do it!" Finally the door of the hall opened, and the sergeant-at-arms stepped out and whispered to the boy, who, nodding assent, bounded up the steps two at a time, and to the bellman in the tower he shouted the message, "They've



Liberty Bell.

signed it—signed it! Ring! *Ring!* RING!" Thrilled with emotion, the old man seized the iron tongue of the bell and hurled it backward and forward a hundred times, his long queue keeping time to its motion. As it rang, brave men listened gladly, for it rang out the heartless and hopeless past, and rang in the promise of a helpful and hopeful future. Above the answering chimes of "Caspipina" and other distant bells, and above the cannon's roar, rose the acclamation of the excited multitude. Patriot hearts were filled with joy and hope. At night bonfires lighted the streets and beacon lights flashed their signals from the hills. Couriers sped over hill and dale, and ere morning dawned the bells of distant cities, villages, and hamlets joined in the chime of the Liberty Bell.

But this was not the first great event which the bell had announced. It had hung in the Statehouse tower for over a score of years, and had often borne the tidings of momentous events to an interested people. Soon after the new Statehouse was completed the Assembly of Pennsylvania resolved to have a bell. A committee was appointed, October 16, 1751, with Isaac Norris, president of the Assembly, as chairman. They decided to have a bell cast in London which should weigh about two thousand pounds and cost about five hundred dollars. An inscription was to be placed on the bell as follows: "By order of the Assembly of the Province of Pennsylvania, for the State-House in the city of Philadelphia, 1752." Underneath this sentence was to be the motto, selected by Isaac Norris: "Proclaim liberty throughout all the land unto all the inhabitants thereof. (Lev. xxv. 10.)"

The bell was brought over in the ship *Matilda*, August,

1752, by Captain Budden, the same man who brought over the bells for Christ Church. The bell is five feet in diameter at the lip; its weight is two thousand eighty pounds. A few days after its arrival it was hung up to try the tone. On this occasion the "superintendents had the mortification to hear that it was cracked by a stroke of the clapper without any violence." They proposed to send it back to England, but Captain Budden could not take it at that time, so Pass and Stow, two ingenious workmen of Philadelphia, undertook to recast it. Mr. Norris writes March 16, 1753: "I am just now informed that they [Pass and Stow] have this day opened the mold and have got a good bell, which, I confess, pleases me very much that *we* should *first* venture upon and succeed in the greatest bell cast, for aught I know, in English America." This bell was placed in the Statehouse tower early in June, 1753, by Edward Wooley, and for so doing the province paid him the sum of £5 13*s.* 10*d.*

In the spring of 1757 the bell convened the Assembly which sent Franklin to England. When George III. was crowned King of England, the Assembly hoped the new king would correct the old abuses, and on February 21, 1761, the bell was rung to proclaim him king.

Several years later, September 12, 1764, it entered upon an active career of patriotism, and from this time on it gave constant expression to protests and proclamations. On that date it called the Assembly together to consider the repeal of the Stamp Act and on the 22d it announced a protest against the Sugar Act.

On September 9, 1765, the bell convened the Assembly which resolved to send delegates to the famous Stamp

Act Congress, soon to meet in New York. Notwithstanding the protest of this congress, the king signed the Stamp Act, and sent ships with stamps to America. The stamps intended for Pennsylvania, New Jersey, and Maryland were placed on board the ship *Royal Charlotte*, which came up the Delaware River, guarded by a man-of-war named the *Sardine*. When the ships arrived at Philadelphia, October 5, 1765, thousands gathered at the Statehouse at the call of the bell, and resolved that the stamps should not be landed. On October 31, the day the Stamp Act was to go into effect, the bell was muffled and tolled. The people met secretly, and seizing the stamps, burned them publicly. When the Stamp Act was repealed, March 18, 1766, the bell rang out the note of approval, and joy was universal.

On February 4, 1771, it again convened the Assembly, which sent a warning to the king, and a petition requesting that the duty on tea be removed. But to this no heed was paid. When the ship *Polly* arrived with the detested tea, every patriot was aroused, and the largest assembly the bell had ever summoned gathered at the Statehouse December 27, 1773. At this meeting a committee was appointed to wait upon Captain Ayres of the ship *Polly*, and hand him a letter containing these words:

"Pennsylvanians are to a man passionately fond of freedom, the birthright of Americans, and at all events are determined to enjoy it. . . .

"What think you, captain, of a halter around your neck, ten gallons of liquid tar decanted on your pate, with the feathers of a dozen wild geese laid over that to enliven your appearance?

"Fly to the place from whence you came. Fly without hesitation, without the formality of a protest, and, above all, Captain Ayres, let us advise you to fly without the wild-geese feathers."

Though the captain was a brave man, he concluded that "discretion was the better part of valor," and "on the very next day," Captain Ayres and his tea ship *Polly* left Arch Street Wharf and sailed down the Delaware with the sails spread for England.

Then came the notice of the closing of the port of Boston, June 1, 1774. With muffled voice the bell tolled forth its sorrow and sympathy, and on June 18, 1774, the bell convened the Philadelphia patriots who promised aid, and in the winter of 1774-75 they sent two thousand five hundred forty pounds in gold to the sufferers for liberty's sake.

Late in the evening of the 24th of April, 1775, a horseman, Paul Revere by name, dashed down the streets of Philadelphia and stopped at the City Tavern, bringing with him the news of the battle of Lexington. On the following day, April 25, the bell announced the opening of hostilities, and the "eight thousand people by computation, who had assembled in the yard," felt that war was inevitable, and then and there they unanimously agreed "to associate for the purpose of defending *with arms* their property, liberty, and lives." Thus the Statehouse bell announced the first battle of the American Revolution.

On the 7th of June, 1776, the bell summoned that Congress in which Richard Henry Lee offered his famous resolution for the union and independence of the colonies, and late in the afternoon of the 4th of July the bell announced the Declaration of Independence. On the 8th

of July, as the sun neared the meridian, the bell pealed forth its solemn tones, and Congress, the State officials, the military and civic bodies, formed in line in the Statehouse yard. As the bell ceased tolling, John Nixon, a soldier, took up the Declaration and read it in strong, clear tones, which could be heard a square away. Cheers arose from the multitude, and the Statehouse bell pealed forth its glad notes in an anthem of joy and praise.

On September 26, 1776, the bell called together the Assembly that witnessed the ending of the proprietary government. The following September the bell was removed to Allentown, about fifty-eight miles from Philadelphia, to prevent its falling into the hands of the British. When they evacuated the city the bell was brought back.

On October 24, 1781, the Statehouse bell was rung at twelve o'clock noon to announce to the people "the surrender of Lord Cornwallis to the confederate arms of the United States and France." Amid the discharge of artillery, and with the other bells of the city ringing in unison, its voice was heard in pæans of national triumph. The dramatic history of the Revolution could not, however, heroically close until the bell announced the proclamation of peace, April 16, 1783.

The Liberty Bell had now become famous. Men in their pilgrimages stopped to gaze upon it with reverence. It, however, no longer rang, except on special occasions. Every Fourth of July, every anniversary of Washington's birthday, on every visit of the illustrious Sons of Liberty to the city of Philadelphia, it united with the voice of the people. On November 27, 1781, it gave a hearty welcome to General and Lady Washington. On July 4, 1788, it announced the establishment of the Constitution of the

United States. On July 4, 1824, it sounded the birth of the Democratic Society. On September 29 of the same year it mingled its tones with the martial strains of music, with the cheering of the populace, and with the roar of a hundred cannon, as Lafayette, leaving his barouche amid the throngs of people, waving flags, and arches of flowers, ascended the carpeted stairs of Independence Hall to receive the welcome of a grateful republic.

On July 4, 1826, the "Sage of Monticello" and the "Colossus of Massachusetts," namely, Thomas Jefferson and John Adams, lay dead. Strange coincidence! Just fifty years before these patriots had signed the immortal Declaration, and the bell that had so joyously announced this act, tolled their requiem.

The last time its voice was heard on an Independence day was July 4, 1831, when "the young men of the city rang the old Statehouse bell to commemorate the day of our Independence." On February 22, 1832, it rang to commemorate the centennial birthday of Washington, and also tolled to announce the death of Charles Carroll of Carrollton, who had been the last surviving signer of the Declaration of Independence. Then came the news that Lafayette, who had heard its iron tongue welcome him, was no more, and it summoned a mourning people to commemorate the deeds and memory of that hero.

Chief Justice Marshall died July 6, 1835. Two days later, as the funeral cortége moved slowly in the solemnity of the occasion, followed by the faltering steps of the venerable Bishop White, and while the bell was solemnly tolling, its side was suddenly rent asunder, and its powerful voice broke in a half sob and was silenced forever.

CHRISTOPHER LUDWIG.

CHRISTOPHER LUDWIG was the first gingerbread baker in Philadelphia. He lived in Letitia Court, near Second and Market streets. He made gingerbread in the forms of animals, and these were the first prints of the kind used in Philadelphia. It was a novel idea, and we read that he sold great quantities of ginger-bread to the city people, as well as to the country folk.

Christopher Ludwig was born in Germany, on the Upper Rhine, on the 17th of October, 1720. He became a private soldier in the army of the emperor when seventeen years old, and served in many wars. He also made voyages to Holland, Ireland, and the West Indies as a common sailor, and it was while thus employed that he conceived the idea of visiting America. He bought one hundred and twenty-five dollars' worth of ready-made clothing, and sailed for Philadelphia, arriving in the year 1753. Selling his goods at a profit of three hundred dollars, he returned to London in order to learn the confectionery business.

At the expiration of his apprenticeship he returned to Philadelphia, and opened a bakery in Letitia Court. His business thrived for more than twenty years, and he was noted for his honesty, punctuality, and industry. Meanwhile he became wealthy; he owned nine houses in the city and a farm near Germantown, and had seventeen thousand five hundred dollars at interest. He was respected by his neighbors for his justice and kindness, and they gave him the title of "Governor of Letitia Court."

He was elected one of the Provincial Deputies July 15, 1774. He was also sent as a delegate to the Provincial Convention, January 23-28, 1775, and on the 18th of January, 1776, he served as a member of the Provincial Conference, held at Carpenters' Hall.

By this time Christopher Ludwig had tasted the sweets of freedom, and found in the liberal laws of Pennsylvania every means for wealth and happiness that could be desired. When Great Britain, in 1774, attempted to subjugate the American colonies, his soldier spirit took fire, and he volunteered his life and fortune in the cause of independence. On one occasion, when General Mifflin proposed in the Assembly to raise money by private subscription to purchase firearms and ammunition, there was considerable objection to the measure. Mr. Ludwig at length arose, and in broken English said: "Mr. President, I am nichts more as a shingerbreat baker, but put down alt Ludwig for two hundred pounds." All objection was silenced, the motion was carried by a unanimous vote, and a liberal subscription was raised.

Ludwig was foremost among the citizens to resist British injustice. In the summer of 1776 he entered the American army, serving on dangerous posts, refusing pay for his service, and striving to imbue his companions with the love of freedom both by word and deed. On one occasion the commanding officer permitted him to act as a spy, and he went to New York disguised as a deserter from the American army, and visited the Hessian camp at Staten Island. His glowing description of the comfort, wealth, and independence of their countrymen, the German Pennsylvania farmers, so captivated the Hessian

soldiers that many were anxious to desert the ranks of the British to become freemen and live in such a land of plenty as the Pennsylvania described by Ludwig. On another occasion when eight Hessian prisoners were brought into the American camp, a question arose as to what should be done with them. Ludwig said: "Let us take them to Philadelphia and there show them our fine German churches. Let them see how our tradesmen eat good beef, drink out of silver cups every day, and ride out in chairs every afternoon, and then let us send them back to their countrymen, and they will soon run away and come and settle in our city, and be as good Whigs as any of us."

For some time complaints had reached Congress as to the quality and quantity of bread furnished to the American army. The militia had become so dissatisfied with their rations that they time and again threatened to desert the cause. Hearing of the dissatisfaction, Ludwig went hastily to the camp, and falling upon his knees, offered the following petition: "Brother soldiers, listen for one minute to Christopher Ludwig. When we hear the cry of fire in Philadelphia, on the hill at a distance from us, we fly there with our buckets to keep it from our houses. So let us keep the great fire of the British army from our town. In a few days you shall have good bread, and enough of it." The soldiers were appeased, knowing his patriotic disposition and his determination to aid the cause in every honorable way. In order to afford relief to the suffering army the following resolution was issued:

"In Congress, May 3d, 1777.

"*Resolved*, That Christopher Ludwick be, and is hereby appointed Superintendent of Bakers and Director of Baking

in the army of the United States; and that he shall have power to engage, by permission of the Commander in Chief, or officer commanding at any principal post, all persons to be employed in his business, and to regulate their pay, making proper report of his proceedings, and using his best endeavors to rectify all abuses in the article of bread;

"That no person be permitted to exercise the trade of baker in the said army without such license; and that he receive for his services herein, an allowance of 75 dollars a month and two rations a day."

Congress then sent a committee to notify Christopher Ludwig that he was appointed baker general of the American army. This committee suggested that for every pound of flour, he should furnish the army with a pound of bread. Ludwig was indignant, and said: "No, gentlemen, I will not accept of your commission upon any such terms. I do not wish to grow rich by the war: I have money enough. I will furnish one hundred and thirty-five pounds of bread for every hundred pounds of flour you put into my hands."

Christopher Ludwig was a great favorite with Washington, who introduced him as his "honest friend." He frequently dined with him, and together they held long conferences about supplies for the army. After the surrender of Yorktown Washington ordered him to bake six thousand pounds of bread, and said: "Let it be good, 'Old Gentleman,' and let there be enough of it, if I should want myself."

Ludwig was a welcome guest with every patriot. His stiff military bearing and his war-scarred features made a lasting impression on all who saw him. His broken Eng-

lish, eccentric ideas, and witty expressions were sure to brighten any company, and his great fund of pleasing anecdotes, told in tones that sounded like the echo of a fog horn, always changed sadness into mirth. His large china punch bowl and his standing toast were well known to the army. This bowl was bound with a rim of silver, on which was engraved his name and the year he bought it. When he drank out of it he gave the following toast:

“Health and long life
To Christopher Ludwick and his wife.”

At the close of the Revolutionary War Ludwig returned to his farm near Germantown. He found that his house had been plundered by the British, and his Continental money had so depreciated in value that he had scarcely enough to buy food. He had no sheets to lie upon, but he would not go in debt for them, so for six weeks he slept on his army blankets. Finally he sold some real estate, and was then enabled to replace his clothing and household goods. When Washington heard of his losses he wrote the following certificate, which Ludwig regarded as of greater value than all the property he had lost, and which he framed and hung in his parlor as his patriotic diploma :

“I have known Christopher Ludwick from an early period in the war, and have every reason to believe, as well from observation as information, that he has been a true and faithful servant to the public; that he has detected and exposed many impositions, which were attempted to be practiced by others in his department; that he has been

the cause of much saving in many respects; and that his deportment in public life, has afforded unquestionable proofs of his integrity and worth.

"With respect to his personal losses I have no personal knowledge, but have heard that he has suffered from his zeal in the cause of his country.

"GEO. WASHINGTON.

"April 25, 1785."

In 1796 Mrs. Ludwig died, and was buried in the Lutheran graveyard, Germantown. She had always favored the patriots' cause, and had encouraged her husband in his benevolent enterprises. Christopher Ludwig, sad and lonely, moved back to Philadelphia. When the yellow fever broke out in this city in the year 1798, he volunteered to assist in the making of bread for free distribution among the poor.

In this year, when Ludwig was seventy-seven years of age, he met Mrs. Sophia Binder, a prudent woman, who told him she felt concerned about his loneliness as a widower. She offered to be his wife if he thought they could live happily together. He said he would "take it into a short consideration." Evidently he thought favorably of the proposition, for they were married soon afterwards. The last two years of his life were spent in visiting his friends, relieving distress, and in pious meditation. His great respect for religion was inherited from his father, who gave him in early life a silver medal upon which was inscribed, among other devices, "The blood of Christ cleanseth from all sin." He had this coin affixed to the lid of a silver tankard, on the front of which he had inscribed the motto, "May the religious industry and

courage of a German parent be the inheritance of his issue."

Shortly after the death of Washington some one asked him to buy a copy of the "Life of Washington." "No," he said, "I will not; I am traveling fast to meet him. I will then hear all about it from his own mouth." On January 14, 1801, he requested his wife to read a sermon to him. When she finished reading he said: "You will never read to me again on a Sunday; before next Sunday I shall be no more." Three days later the old patriot died, breathing a gentle prayer as his spirit took flight to his great commander. The press noticed his death in the following obituary: "Died, on the evening of the 17th instant, in the eightieth year of his age, *Christopher Ludwick*, baker general of the army of the United States during the Revolutionary War."

Christopher Ludwig was truly benevolent, and disposed of his estate with rare judgment. After making certain family bequests, he set aside five hundred pounds for the German Reformed Church in Philadelphia, this sum to be used for the education of poor children. To the Pennsylvania Hospital he gave one hundred pounds, and to the Guardians of the Poor two hundred pounds. The remainder of his estate, consisting of about three thousand pounds, was to be used for the education of poor children, provided that a free school be established within five years, and if this was not done the money should be distributed among specified churches.

The life of Christopher Ludwig was marked by a variety of incidents, interesting to every class of readers. Throughout his whole career he was distinguished

for his good common sense, strict probity, great benevolence, and fearless activity in asserting the cause of public and private justice. His remains were conveyed from his residence, No. 174 North Fifth Street, Philadelphia, to Germantown, and interred by the side of his first wife in the Lutheran Cemetery. The closing words of the lengthy epitaph are as follows:

“ Reader, such was Ludwick.
Art thou poor, Venerate his character;
Art thou rich, Imitate his example.”

LYDIA DARRAH.

PROMINENT among the brave womanly spirits who lived in the time of the American Revolution was Lydia Darrah of Philadelphia. Her husband, William Darrah, was a school-teacher, and Lydia was a nurse, widely known throughout the city for her tender sympathy and kindness. They were both members of the Society of Friends. During the winter of 1777-78 they lived in a house



The Loxley House.

commonly known as the Loxley house, at the corner of South Second and Little Dock streets, a building which tradition and history have made famous.

When the British army occupied Philadelphia, General Howe, commander in chief, with other officers, had his headquarters in the Cadwalader house, directly opposite the home of Lydia Darrah. The British adjutant general frequently held private conferences with his superior officers of the army, in a back room of the Darrah house. This place was selected, no doubt, on account of its convenience and seclusion, and because of the quiet habits of the occupants, whose religion taught them "forbearance and meekness," and forbade them to engage in war.

In the gray twilight of a winter day, December 2, 1777, it is said that the adjutant general hastily ascended the steps of the Darrah home, and requested Lydia to have the council chamber comfortable and well lighted by seven o'clock that evening. "And be sure," he continued emphatically, "that your family are all in bed at an early hour. I shall expect you to attend to this request. When our guests are ready to leave the house, I will myself give you notice, that you may let us out and extinguish the fire and candles."

Lydia assented and made ready for the reception. While her hands were busy her mind was busy also. The more she thought over the strict injunction of the British officer to have all the household in bed at an early hour, the more confident she felt that the meeting meant harm to the American cause. She determined to learn the secret of so important a conference. After all was in readiness she succeeded, without awakinging the

least suspicion, in getting her family to bed at an early hour. Then admitting the guests, she retired to her own room, and, without undressing, threw herself upon the bed.

But Lydia Darrah did not sleep. Unable to control her anxiety, she arose, and slipping off her shoes, stole noiselessly along the hall to the door of the officers' room. She listened at the keyhole, but heard only a confusion of voices. Then followed a long silence, broken by an officer reading in clear, distinct tones the order of General Howe to have the British troops under arms by dusk on the evening of the 4th, and under cover of darkness to surprise Washington's camp at White Marsh.

This was enough. With trembling limbs Lydia stole away as noiselessly as she had come, fearing lest they might hear even the beating of her heart. What should she do with this important information? How could she forward it to Washington? She had scarcely reached her room and regained her composure when a knock was heard upon her door, but she feigned to be asleep. Again and again the officer knocked, until she finally answered the summons with a yawn, and then rising, quickly slipped on her shoes and dismissed her guests.

Returning to her room, she spent a sleepless night. She thought of the danger to which the American cause and army were exposed, and of the thousands of lives that might be sacrificed. She alone must warn Washington; she could trust no one with such a secret, but must perform the mission herself. At last she thought of a plan by which the desired result might be accomplished. After praying for heavenly guidance, she firmly resolved, at whatever hazard, to carry the plan into effect.

When the morning dawned she awoke her husband and said: "William, we must have flour to-day, and I must go for it." Her husband replied: "Why, Lydia, thee cannot go to Frankford through this cold and snow and carry twenty-five pounds of flour five miles! Thee had better send the maid." But Lydia objected, saying that the maid could not be spared from her domestic duties. So



"She asked the colonel to alight."

William went to his school, and Lydia, with a flour sack and a permit from General Howe to pass the British lines, started for Frankford.

Arriving at the mill, Lydia left her sack to be filled, and pressed forward with all haste toward the outposts of the

American army. Soon she met Lieutenant Colonel Craig, a scout, who had been sent out by Washington for information. The colonel recognized the Quakeress as his friend, and inquired where she was going. She answered: "In quest of my son, who, you know, is an officer in the American army." Then she asked the colonel to alight and walk with her, which he did, ordering his men to keep safe guard. To Colonel Craig Lydia told her secret, and obtained from him the solemn pledge that he would never betray her, as it might bring injury to her family.

Hastening back to the mill, she procured the sack of flour, and started on her homeward journey. Feeling assured that Washington would hear of the enemy's design in time to order his troops for defense, she took courage, and as she trudged on with thankful heart, her burden seemed to lighten. She reached home in good time, and without arousing a shadow of suspicion. How could any one suspect for one moment that this demure and peaceful Quakeress could have snatched victory from the English and saved the American army from an unexpected attack and certain defeat?

On her return home she resumed her daily duties, but time hung heavily. Hour by hour she stood by the window watching and waiting to see the British army leave the city. The night of the 4th came; the British soldiers fell silently into line, the dark columns faded away in the gloom, and at last the sound of the soldiers' footsteps and the tramp of the horses' hoofs could no longer be heard. On the morning of the 5th the drums were beating at Edge Hill, and the sound of the cannon came over the snow to Philadelphia, telling

Lydia that the troops were in action. Three days later the British army, weary and discouraged, marched back to their headquarters at Philadelphia, having found Washington prepared against attack at all points.

The British officers queried among themselves, "Who has been the traitor? Who has played the spy? Was our secret betrayed by the people of the Darrah house? It must be even so." The adjutant general hastened to his quarters and demanded an interview with Mrs. Darrah. Lydia feared that the secret had been betrayed, but calmly resolved to obey the summons. Once within the room, the officer locked the door, and turning to Mrs. Darrah, sternly demanded an answer to this question: "Were any of your family up, Lydia, on the night when I received company in this house?" "No," was the confident reply; "they all retired at eight o'clock." The adjutant general was dumfounded, and musing, said: "It is strange, very strange. *You*, I know, Lydia, were asleep, for I knocked at your door three times before you heard me; yet it is certain that we were betrayed. I am altogether at a loss to conceive who could have given the information of our intended attack to General Washington. On arriving near his encampment we found his cannon mounted, his troops under arms, and so prepared at every point to receive us that we have been compelled to march back without injuring our enemy, like a parcel of fools."

THE BATTLE OF GERMANTOWN.

AMONG all the battles of the American Revolution there are few which were fought with greater military skill than the battle of Germantown. The time at which this battle occurred was a critical period in the nation's history. Less than a month had elapsed since the Americans had been defeated at the battle of Brandywine, where they had lost all their tents, blankets, and provisions. They were, therefore, ill clothed and scantily fed; hundreds were barefoot, and discomfort and discontent pervaded the army. Patriots were discouraged. The Tories were active; their treachery had led to the massacre at Paoli less than a fortnight before. Howe had outwitted Washington, crossed the Schuylkill River, and encamped the main body of his troops at Germantown. Lord Cornwallis was in possession of Philadelphia, the American capital. Congress was disagreeing on the most vital national questions. In agony the stout-hearted John Adams prayed: "O Heaven, grant us one great soul; one leading mind would extricate the best cause from that ruin which seems to await it!" Parson Muhlenberg, resigning all hope, cried out in despair: "Now, Pennsylvania, bend thy neck, and prepare to meet the Lord thy God!" "I confess," wrote Robert Morris, "things look gloomy." Washington, however, said: "I will not despair." The unfaltering courage of the commander in chief reassured his troops, and they pressed forward until, as Count de Vergennes said, the little army of Americans, gathered together within a year's time, promised everything.

At this time Germantown was inhabited by a very peaceful German people, many of whom were opposed to war. It was a quaint and pretty town. Its main street was about two miles long and sixty feet wide, and was lined on either side with fruit trees. Fronting the main street were ancient stone houses built on three-acre lots,



The Stenton House.

which Pastorius had laid out nearly a hundred years before. A market house stood in the south end of the town, in the middle of the street, a short distance south of the junction of the Mill Lane Road with the Germantown Road. This was the center of the British line of forces during their encampment at Germantown.

There were also three large mansions in Germantown at

this time, which served as headquarters for the British officers: the Chew house, or Cliveden, the scene of the thickest of the fight; the Wister house, or Grumblethorpe, the headquarters of General Agnew, and the place where he was carried after the battle, mortally wounded; and the Stenton house, the headquarters of General Howe during his encampment in Germantown. These houses are still standing as silent witnesses of the battle of Germantown, and they are known throughout the United States as landmarks of the American Revolution.

Howe's army, consisting at this time of about ten thousand available troops, lay within a peninsula and controlled all of Philadelphia and all of Germantown. His forces were defended on the southwest by the Schuylkill River, and on the southeast by the Delaware River. South of Philadelphia, on the Delaware River, were three forts commanded by the Americans. They had also an obstruction of chevaux-de-frise to prevent vessels loaded with provisions from coming up the river. Immediately below these forts lay a fleet under the command of Admiral Howe, General Howe's brother. To aid his brother in coming up the Delaware, General Howe resolved to send troops to destroy the American forts, break the blockade, and thus secure for him supplies and soldiers. He wrote to his brother of



General Howe.

his intention, but the courier was captured and the letter delivered to General Washington. Having posted the main part of his army at Germantown, General Howe ordered his reserve forces under Lord Cornwallis, which were encamped at Philadelphia, to attack the forts while he held Washington at bay on the north.

Howe's army at Germantown consisted of two wings. The left wing extended from the west side of the Germantown Road, south of School Lane, westward to the Schuylkill River, and was under the command of Lieutenant General Knyphausen. This wing was in three divisions, the Hessians, the Yagers, and the Third and Fourth Brigades. The right wing extended from the east side of the Germantown Road, south of Church Lane, northeastward to the Limekiln Road, and was under command of General Grant and Brigadier General Matthew. This wing was in four divisions, the Guards, the Queen's Rangers, the Dragoons, and the Light Infantry. General Grant placed the First Battalion of Light Infantry two and one half miles out on the Limekiln Road to protect the pickets. Farther north, on the Germantown Road, opposite the Chew house, was stationed the Fortieth Regiment, under Colonel Musgrave. Still farther north, on the same road, beyond Mount Pleasant, lay the Second Battalion of Light Infantry, to protect the pickets at Mount Airy. Although Howe's forces were thus extended, they could easily be concentrated at the market house, Germantown.

At this time, September 28, 1777, Washington and the officers under his immediate command were holding a council of war on the banks of the Perkiomen, thirty miles

away at Pennypacker's Mills, now Schwenksville. His forces consisted of eight thousand Continental troops and three thousand militia drawn from the thirteen colonies. Washington and his officers were anxiously awaiting the report of General Gates, who was at Peekskill on the Hudson ready to give battle to Burgoyne. On receiving the news of the battle of Bemis Heights, the Americans were in good spirits. Being assured that Burgoyne would be defeated, the commander in chief of the American army hoped to have the forces under General Gates to aid him in defending the forts on the Delaware. He said: "If these can be maintained, General Howe's situation will not be the most agreeable; for if his supplies can be stopped by water, it may easily be done by land. To do both shall be my utmost endeavor; and I am not without hope that the acquisition of Philadelphia may, instead of his good fortune, prove his ruin." To prevent General Howe from sending troops to attack the forts, Washington resolved to surprise Howe at Germantown. Howe heard of it, but paid no attention to the rumor. He said: "I do not believe that after the drubbing the Americans received at Brandywine they will hazard another battle."

Having carefully prepared his plans to attack the enemy at Germantown, Washington set his army in motion September 29, 1777, and moved down to Skippack Creek and thence on to the Metuchen hills. On the morning of October 3, 1777, he began to throw up intrenchments as though he intended to make a stand, but it was only a feint to deceive the enemy. From here he sent out General Porter with a body of militia, to appear on the morn-

ing of the 4th, at five o'clock, on the west bank of the Schuylkill River at Market Street Ferry, and there make a pretense of crossing. Porter was ordered to fire cannon, and thus divert the attention of the British at Philadelphia. A like demonstration was to be made on the Jersey shore.

The main body of the American army was arranged into four columns; each division was to follow one of the four main roads leading into the city. Generals Smallwood and Foreman were ordered to take the White Marsh Road to the Old York Road and attack the rear and flank of Howe's extreme right. Generals Greene and Stephens were to enter the Limekiln Road and attack the enemy front and right at the market house, Germantown. General Armstrong was to pass south on the Ridge Road and engage the enemy's extreme left at the mouth of the Wissahickon. Generals Sullivan and Wayne, flanked by Conway, were to enter Germantown by way of Chestnut Hill. By 6 P.M., October 3, 1777, the entire army was in motion, with General Greene and his forces in advance. The army was instructed to move within two miles of the enemy's outposts on the 4th, and attack the pickets at 5 A.M. The pickets were to be taken off by bayonets, but not by firing. The attack was to be made as quietly and quickly as possible. The different commands were to keep up communication by messengers on horseback. Each man was to wear a piece of white paper in his cap in order to distinguish friend from foe.

All night long the troops marched on. The road was uneven; the night was dark and portended rain. The silence was broken only by the measured tread of the soldiers and the rumble of the caissons over the stony road.

As the night wore away and the morning dawned, the heart of Washington beat high with hope, for his army had reached the British lines without being discovered.

The army was now ready to make the attack. The American scout, Captain Allen McLane of the Light Horse Cavalry, and two regiments of infantry pushed forward to capture or kill the British sentries stationed at Mount Airy. The sentries were killed, but not before an alarm was given. The British soldiers sprang to their feet, seized their guns, and buckled on their swords. A small battery opened upon McLane with two six-pounders, but gave way and fell back upon the Second Battalion of British Light Infantry for support. General Conway immediately attacked them, but met with spirited resistance. Conway and Sullivan now drew up their brigades for action. Wayne's division arriving, Sullivan ordered two regiments of infantry and one of cavalry to reinforce Conway. Wayne early in the engagement charged with the bayonet, and the British retreated, fighting obstinately, "making a stand at every fence, wall, and ditch," leaving their encampment, baggage, and tents in the hands of Wayne, who pursued them with the battle cry of "Remember Paoli!" while his officers cried out, "Have at the bloodhounds! Revenge the Wayne affair!" It was this very body of Light Infantry which massacred Wayne's men at Paoli, and now the Americans bayoneted them without mercy.



General Wayne.

Colonel Musgrave of the Fortieth Regiment, stationed at the Chewhouse, moved forward to support the British Light Infantry, and found them retreating. General Howe, hearing the firing, quickly mounted his horse, and hastening to the front, found his troops retreating. "For shame, Light Infantry!" he cried. "I never saw you retreat before." But as the grapeshot scattered the leaves above his head,



The Chew House.

he turned his horse and galloped back to camp to order up more troops. Colonel Musgrave retreated with six companies of the Fortieth Regiment, and entering the Chew house, barricaded it. From the windows of the house a few shots were fired at the American troops under Generals Sullivan and Wayne but they pressed on. It was

near the Chew house that General Nash, commander of a North Carolina regiment, was struck by a shot from the British artillery. The shot fractured his thigh, and at the same time killed his horse. "The fall of the animal threw its unfortunate rider with considerable force to the ground. With surpassing courage and presence of mind General Nash, covering his wounds with both hands, gayly called to his men: 'Never mind me, I have had a devil of a tumble; rush on, my boys; rush on the enemy; I'll be after you presently!' Human nature could do no more. Faint from loss of blood, the sufferer was borne to a house hard by and attended by Dr. Craik, by special order of the commander in chief."

When General Washington came up with Lord Stirling's reserve corps a group of his officers held a consultation about attacking the Chew house. General Knox insisted that it was contrary to all military rules to leave a garrisoned castle in the rear and that they should be summoned to surrender. Lieutenant Colonel Smith, a young Virginia staff officer, was sent with a flag of truce and a drum to request a surrender of the house, but was immediately shot. General Maxwell, with his brigade and four pieces of six-pounders, was ordered to begin the siege. The cannon balls, made but little impression upon the substantial stone walls. In this engagement Maxwell lost forty-six officers and men. Finding that they could not destroy the Chew house, the bravest of them proposed to set fire to the house. Major White, one of the volunteers, lit a brand and held it to the house; but a British soldier who was on the alert fired a fatal shot, and the brave American officer fell dead.

A brigade from General Stephens's command coming in from the Limekiln Road, having been lost in the fog, and hearing the firing at the Chew house, pressed on till they arrived there. This was Woodford's brigade, the first to reach the scene of action from the east. They immediately opened fire upon the rear of the house without orders. This attack also was without effect.

The remainder of the division, under General Stephens's command, hearing the sound of the cannon, also inclined westward, and came out upon the flank of Wayne's division. The two bodies of troops became confused and shot into each other before they discovered their mistake. This ended the American siege on the Chew house, but Colonel Musgrave maintained his position until the end of the battle.

General Greene, who had charge of the Limekiln Road, deployed Stephens to the right and McDougal to the left, and opened fire on the First Battalion of the British Light Infantry at the crossroads near Betton's Woods, about half an hour after the attack upon Mount Airy by Sullivan. He had formed his army into line previous to the attack, but the hills, swamps, and fences proved such an obstruction that the line was soon broken; but he continued, after reaching Church Lane, to march with his command in broken columns toward the market house in the center of Germantown. Here he encountered the right wing of the British army drawn up to receive him. The vigor of his attack drove the enemy back. Generals Smallwood and Forman now appeared on the right flank of the enemy, and the American troops seemed on the point of victory. The fighting became

desperate. Germantown was converted into a bloody battlefield. Some of the British became prisoners of the Americans, but were soon recaptured. The utmost confusion prevailed. Soldiers fired at random, for the fog was so dense that they could not distinguish friend from foe. General Sullivan and his forces drove the retreating British toward the Schuylkill River. Wayne's division became alarmed by a large body of troops gathering on the east, whom they mistook for the British, though they were American forces under General Greene.

This alarm caused Wayne's division to halt, and it fell back on Stephens's command who gave the order to retreat. Sullivan also became alarmed at the gathering of forces on his left and the firing at the Chew house in the rear, and his soldiers cried out, "We are surrounded!" The entire American army became confused and began to retreat. Thus the prize of victory was abandoned at the moment when another effort might have secured it. It is said that General Howe had given orders, in case of retreat, to rendezvous at Chester, that two thousand Hessians had crossed the Schuylkill for that purpose, and that the Tories were moving out of the city. This statement was also confirmed by a communication which General Sullivan sent to Congress, and it was further confirmed by the British officers themselves in their report to Great Britain.

The British were surprised at the retreat of the American army, and advanced in turn. As the American forces were leaving Germantown under command of Generals Greene and Wayne, a division of the British army, under Lord Cornwallis from Philadelphia, joined the commands

of Generals Grey and Agnew, and took up the pursuit. This was trying to the American forces. The heavy cannon delayed them. The enemy's cavalry rode into and scattered General Greene's division. When the pursuit became too oppressive General Wayne ordered his men to turn the guns on the enemy. This forced the British to halt and form their lines for action. By the time the Americans reached White Marsh, fourteen miles from Philadelphia, the British were compelled to give up the pursuit. Washington held on his way until he reached the Perkiomen Creek, where he halted with the main body of his army at Pennypacker's Mills.

When the fog and smoke had cleared, and the sounds of war had ceased, a woeful scene presented itself to the citizens of Germantown. For about three hours their town had been a battlefield. Men lay dead and dying, and their blood was mingled with the dust. The beautiful gardens and orchards were laid waste. Sad indeed was the loss on both sides, each army losing officers of distinction and rank. Washington's army had 30 officers and 122 men killed, while 117 officers and 404 men were wounded, and 400 were taken prisoners. The British loss was reported to be 13 officers and 58 men killed, 55 officers and 95 men wounded. A company of British soldiers were detailed to bury the dead. While this was being roughly done one of the officers called to his men: "Don't bury them thus, and cast dirt in their faces, for they also are mothers' sons."

The battle of Germantown aroused the national and patriotic spirit of the people. Congress, appreciative of the tireless activity of Washington, extended a vote of thanks to him for his "wise and well-concerted attack

upon the enemy's army near Germantown," and the commander in chief of the American army in turn congratulated his officers for their "brave exertion on that occasion."

The defeat of the Americans in this battle is attributed to several different causes. Some asserted that the defeat was due to the fog; some attributed it to the delay at the Chew house; some to the drunkenness of Stephens; some to the want of ammunition; and still others to the lack of communication between the several army divisions. General Sullivan said: "I can discover no other cause for not improving this happy opportunity than the extreme haziness of the weather." General Wayne said: "A windmill attack was made on a house into which six light companies had thrown themselves to avoid our bayonets; this gave time to the enemy to rally; our troops were deceived by this attack, taking it for something formidable; they fell back to assist in what they deemed a serious matter. The enemy finding themselves no further pursued, and believing it to be a retreat, followed. Confusion ensued, and we ran away from the arms of victory ready to receive us." Washington said: "Although an unfortunate fog, joined with the smoke, prevented the different brigades from seeing and supporting each other, or sometimes even from distinguishing their fire from the enemy's, and although for some other causes which as yet cannot be accounted for, they finally retreated, they nevertheless see that the enemy is not proof against a vigorous attack and may be put to flight when boldly pushed. This they will remember, and they assure themselves that on the next occasion, by a proper exertion of the powers God has given

them, being inspired by the cause of freedom in which they are engaged, they will be victorious."

The battle of Germantown produced a good effect upon the American army and nation. Confidence was revived, and the cause of liberty was strengthened. These results are a lasting monument to the courage, endurance, and patriotism of our forefathers. Those who fought and fell there are worthy of highest praise. To their valor, sufferings, and sacrifices we owe, in a great measure, the independence and prosperity which we now enjoy. "We do well to commemorate the Battle of Germantown, to repeat its story and teach it to our children. What matters it whether our little army, in that one day's struggle, won or lost? It is by rough ways only that the stars are reached; by daring and by suffering that victory is won; and surely this story brings before us, right here at our very doors, the patient courage of the men who carried to its happy end that long and weary struggle, and under God's good providence achieved the task that was set before them, to make for us an inheritance which we, by like courage and like devotion only, can maintain."

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THE MISCHIANZA.

WHEN Lord Howe was about to return to England, the British officers in Philadelphia resolved to give him a farewell entertainment. It was called the "Mischianza," a medley, or mixture, and was a most elaborate affair. It was attended by Britain's handsomest and bravest men and Philadelphia's fairest and loveliest women. The special

feature of the entertainment was a tilt, or tournament, such as the knights of old held in the presence of royalty. This event of love and glory occurred May 18, 1778, at "Duke" Wharton's mansion in Southwark (now Fifth Street, below Washington Avenue), at the very time when the American soldiers were recovering from the effects of a bitter cold winter at Valley Forge.

About fifty American maidens and many matrons were present at the entertainment, and all authors agree as to their beauty and charms. Of these women fourteen took an active part in this parody of royalty. Seven of these were called the "Ladies of the Blended Rose," and seven the "Ladies of the Burning Mountain." Their suitors were all brave and handsome, and all boasted their descent from ancient knights and barons. Seven of the knights were called

"White Knights," and were suitors of the Ladies of the Blended Rose, while seven were called "Black Knights," and did honor to the Ladies of the Burning Mountain.

The preparatory place of meeting was at Knight's Wharf, now the terminus of Green Street, on the Delaware. At 3 P.M. on that beautiful day the knights and their ladies



Mischianza Ticket.

began to assemble. All the British war boats and large flatboats were gathered in a grand regatta of three divisions, consisting of about three hundred boats. Each division was preceded by a large barge with a band of musicians, who played sweet strains of music, while the rowers kept time with rhythmic stroke. The boats, manned by sailors in red coats trimmed with gilt buttons, with British flags floating over them, presented an animated scene on the waters of the Delaware. At a signal from the *Vigilante*, the barges under waving silken banners and festooned canopies of many colors, moved majestically down the river. When they reached the British fort, a little below Swedes Church, the company disembarked. Immediately a salute was fired in honor of General Howe by the British man-of-war, the *Roebuck*. This was answered by the *Vigilante* and the *Fannie*, and ere the echo had died away other armed vessels up and down the river saluted one another in honor of the grand occasion.

On landing, the guards and grenadiers, the pride of the British army, were drawn up in double lines, supported by light horse cavalry in the rear. Through this avenue of troops the company was conducted, preceded by all the bands of the army, to a lawn one hundred and fifty yards square. Around this square stood the British army, twenty-four thousand strong. On one side were two pavilions, with rows of benches rising tier upon tier, for the benefit of spectators. Each pavilion was richly ornamented with a distinct royal coat of arms and colors. In the front row of each pavilion were seated seven ladies dressed in Turkish habits, and wearing in their turbans the gifts they intended to bestow upon their favorite knights.

The seven turbaned ladies in one pavilion were called the Ladies of the Blended Rose. Each was dressed in a polonaise of white silk with a pink sash six inches wide, adorned with spangles; their shoes and stockings were of spangled silver; their towering headdresses were ornamented with a profusion of pearls and jewels, while their veils were embroidered and edged with silver lace. The seven ladies in the other pavilion, called the Ladies of the Burning Mountain, were dressed in white silk gowns trimmed with black.

The Ladies of the Blended Rose were represented by seven White Knights dressed in pink and white satin, with hats of pink silk, each adorned with a white ostrich feather. These knights were mounted on gray chargers, caparisoned in the same colors, and were marshaled by Lord Cathcart, who appeared as the chevalier of Miss Auchmuthy, the queen of the Ladies of the Blended Rose. His device was Cupid riding on a lion, and his motto was, "Surmounted by Love." Two black slaves with bare shoulders, and silver clasps about their neck and arms, with sashes of blue and white around their waists, held the stirrups. Trumpeters attended a herald in purple dress, bearing the general device of two roses intertwined, and the motto, "We droop when separated." The knights were accompanied by their several squires on foot, richly dressed in pink and white, bearing lances and shields. In making the circuit of the square the knights saluted the ladies as they passed, and took up their position in a line with the ladies of their choice, as the Knights of the Blended Rose.

After a great flourish of trumpets the herald stepped forth, declaring that "the Knights of the Blended Rose, by me, their herald, proclaim and assert that the Ladies of

the Blended Rose excel in wit, beauty, and every accomplishment those of the whole world; and should any knight or knights be so hardy as to dispute or deny it, they are ready to enter the lists with them, and maintain their assertions by deeds of arms, according to the laws of ancient chivalry." This challenge was thrice repeated; then a sound of trumpets was heard from the opposite side of the square. A herald, on whose tunic was represented a burning mountain, and the motto, "I burn forever," appeared, attended by four trumpeters all dressed in black and orange silk. The two heralds held a parley, each setting forth the merits of his ladies and his order. The herald, in the name of the Knights of the Burning Mountain, now bade defiance to the Knights of the Blended Rose, in the following challenge: "The Knights of the Burning Mountain present themselves here, not to contest by words, but to disprove by deeds, the vainglorious assertion of the Knights of the Blended Rose, and enter these lists to maintain that the Ladies of the Burning Mountain are not excelled in beauty, virtue, or accomplishment by any in the universe." The knights now entered the arena, attended by their squires. Captain Watson, as chief, was dressed in a magnificent suit of black and orange silk, with a black ostrich plume in his hat, and was mounted on a black horse with trappings and plumes in colors to match his dress. He appeared in honor of Miss Franks, queen of the Ladies of the Burning Mountain. Captain Scott bore his lance, and Lieutenant Lytellton his shield. His device was a heart with a wreath of flowers; his motto, "Love and Glory." These Black Knights, like the former had each a

device and a motto. They made the circuit of the list; then, bowing, took their position in a line with their favorite ladies, and in front of the White Knights.

At a signal from the field marshal the chief of the White Knights threw his gauntlet on the ground, and the chief of the Black Knights ordered his squire to pick it up.



The Wharton House, Scene of the Mischianza.

This was the acceptance of the challenge. Then the knights received their lances from their squires; they fixed their shields on their left arms, saluted one another with a graceful motion of the lance, and retired to the farthest end of the arena. At the trumpet call all dashed forward, encountering one another at full gallop, shivering their spears. Again and again they rushed forward, discharging their pistols. On the fourth charge the chiefs engaged in combat with their swords. At this the field marshal interrupted the fight, declaring that honors were

even, the knights equally brave, and that the ladies were charmed with their valor and devotion.

After the contest the knights saluted the ladies, and passing through the triumphal arches dedicated to Lord Howe and his brother the admiral, arranged themselves on the sides until the ladies passed. The first arch was beautifully painted with naval emblems, and crowning it was a representation of Neptune, and a ship in full sail. On each side was stationed a sailor with drawn cutlass. The knights and ladies now passed on through the second arch. This was emblematic of the army, as the other was of the navy. The pediment of one was adorned with naval designs, the other with trophies of military achievements.

The guests now entered a beautiful flower garden, with carpeted aisles leading to the house, where they were received by the managers, who invited them to a spacious hall, the panels of which were skillfully painted in imitation of Sienna marble. Here tea, coffee, lemonade, and cakes were provided, and here the knights came to receive favors on bended knee from the respective ladies whom they had championed in the lists. Ascending a flight of stairs, they entered a magnificent ballroom, decorated in light blue and rose pink, painted with varied scenes, and adorned with many flowers. The brilliancy of the whole was heightened by eighty-five mirrors, decked with ribbons and flowers. On the same floor were four drawing-rooms, decorated and lighted after the manner of the ballroom.

The ball was opened by a dance of the knights with their ladies, and continued until ten o'clock, when the windows were thrown open and a beautiful bouquet of rockets announced the beginning of a varied display of

fireworks. The arches in honor of General Howe and Admiral Howe were beautifully illuminated, while from the military triumphal arch Fame appeared blowing a trumpet, from which issued these words in letters of light: "*Tes lauriers sont immortels.*"

About eleven o'clock a pyrotechnical display occurred which was not down on the programme. Captain McLane, the scout of the American army, whose business it was to hover on the enemy's flanks, gathered his camp kettles filled with combustibles, and with a hundred men in four squads, backed by a relay of cavalry, crept under the redoubts and fired the whole length of the British abatis. A long line of flames shot up on the north side of the city. There was a cry of "To arms! The foe, the foe!" The officers marshaled in haste amid the rattle of musketry and the boom of cannon. Tory ladies' cheeks grew pale from fear, and rebel ladies blushed to think that their brothers, lovers, and friends from Valley Forge (for they thought it Washington's army) should find them in robes of silken attire, feasting and drinking with their country's oppressors and enemies. The British officers assured the ladies that it was a part of the entertainment, and they went on dancing.

At midnight concealed folding doors opened, and a magnificent saloon was revealed, with floor like marble, two hundred and ten feet long and forty feet wide. The arches of this room were beautifully embellished. The sides of the hall and the ceiling were painted to represent vines, leaves, and flowers. The brilliancy was heightened by fifty-six large mirrors, ornamented with green silk, and reflecting a profusion of artificial flowers and ribbons, as well as the lovely faces of the ladies and the handsome

figures of the men. A hundred branches trimmed with three lights each, and eighteen lusters trimmed with twenty-four lights each, were suspended from the ceiling. Twenty-four black slaves in Oriental dress, with silver collars and bracelets, were arranged in two lines, twelve on a side, and bent to the ground as Lord Howe and his brother approached.

At this banquet four hundred and thirty covers were laid with twelve hundred dishes, while over the table three hundred wax tapers shone. Toward the close of the feast a herald and his trumpeters appeared. The king and royal family were toasted, and each toast was repeated by the herald, followed by a flourish of trumpets. At the toast to the king all the company arose and sang "God Save the King." The army, the navy, their commanders, the knights, the ladies, all these came in for honorable mention and toasts. After supper some of the company returned to the ballroom, where the dance continued until four o'clock in the morning. Some spent the night over the wine table, while others entertained themselves with games of chance until the night wore away. Thus ended this ephemeral blaze of glory, and in thirty days the knights were in hasty retreat across the sands of New Jersey, with Washington in full pursuit.

When General Arnold assumed command of Philadelphia, it was immediately resolved, by the French and American officers, to give a great ball "to the young ladies who had manifested their attachment to the cause of virtue and freedom by sacrificing every convenience to the love of their country." There were several reasons why the Tory ladies should be invited, one of which was that

Arnold had fallen in love with "Peggy" Shippen, one of the Mischianza ladies, who was a standing toast of the British officers. So they were invited, and soon all jealousy was forgotten in the ballroom.

But it was not forgotten or forgiven by the soldiers who had suffered at Valley Forge. General Wayne, after the battle of Monmouth, in July, 1778, wrote: "Tell those Philadelphia ladies, who attended Howe's assemblies and levees that the heavenly, sweet, pretty redcoats, the accomplished gentlemen of the guards and grenadiers, have been humbled on the plains of Monmouth. . . . The Knights of the *Blended Rose* and the *Burning Mount* have resigned their laurels to Rebel officers, who will lay them at the feet of *those* virtuous daughters of America, who cheerfully gave up ease and affluence in a city, for liberty and peace of mind in a cottage."

It may be interesting to know that none of these ladies married their knights of the Mischianza, and although these knights "are dust, and their swords are rust," still the Mischianza will ever live in history as one of the greatest follies ever enacted in the city of Philadelphia. It was described in England as the "Triumph of Leaving America Unconquered . . . thirteen colonies wretchedly lost, and a three-years' series of ruinous disgraces and defeats." The real object of the Mischianza was to enhance the reputation of a dilatory and inefficient commander, Lord Howe. Bancroft says: "Never had subordinates given a more brilliant farewell to a departing general, and it was doubly dear to their commander, for it expressed their belief that the ministry had wronged him, and that his own virtue pointed him out for advancement."

ROBERT MORRIS.

ONE morning more than a hundred years ago a portly, handsome man of middle age, with step full of grace and vigor, walked down Market Street toward the Delaware. To passing acquaintances his greeting was gracious and simple. Strangers to him turned to gaze at the retreating form, as though something in the man and his bearing claimed their especial attention. This man was Robert Morris, a member of the firm of Willing & Morris, one of the largest and most prosperous commercial houses in Philadelphia. When Mr. Morris reached the office, 227 Market Street, he entered, bade the clerks a cheerful good morning, and passing into the countingroom, took up the morning's mail. Among the many letters awaiting him, one bore the evidence of state correspondence. Opening it, he read:

" PHILADELPHIA, February 21, 1781.

" SIR: By the inclosed copy you will be informed that Congress have been pleased unanimously to elect you, sir, to the important office of Superintendent of Finance.

" It is hoped that this important call of your country will be received by you, sir, as irresistible.

" I have the honor to be, with sentiments of esteem and regard,

" Your most obedient and very humble servant,
" SAM HUNTINGDON, President.

" Robert Morris, Esquire."

Robert Morris drew a long breath, and then bowing his head upon his hands, communed with himself. The appointment had been unsought, was contrary to his private interests, and, owing to the condition of the country, was really dangerous to accept. After careful consideration he wrote to Congress that he could accept the position only on the conditions that the appointment of all persons who were to act in his office should be made by himself, and that the absolute power of dismissing them be committed to him. To this Congress at first objected, fearing that they would be at the mercy of a dictator; but as they could find no one else who possessed talents so fitting for the position, Morris was appointed. When notified of his appointment he wrote Congress a letter, in which occurs this beautiful sentiment: "The United States may command everything I have except my integrity, and the loss of that would effectually disable me from serving them more."

Robert Morris was born in Liverpool, England, January 31, 1734. His father, Robert Morris, Sr., a Liverpool merchant, came to this country and settled at Oxford,



Robert Morris.

Maryland, leaving his son Robert in care of his grandmother. At the age of thirteen Robert was sent for by his father, and was placed under a teacher in Philadelphia, from whom he soon learned all that was to be taught in the school. At the age of sixteen he was left an orphan, his father dying from a wound received from the wad of a gun fired in his honor from one of the vessels of which he was agent. Soon after, Robert entered the counting-house of Charles Willing, a wealthy Philadelphia merchant, as an apprentice. By his activity, intelligence, and gracious manner, he won the confidence and good will of all with whom he came in contact. In 1754, when Morris had reached his twenty-first year, he was taken into partnership by the elder Mr. Willing's son Thomas, and thus was formed the firm of Willing & Morris. He attended to business faithfully, making several voyages as supercargo; he tried to profit by every experience, and continually strove to cultivate his mind and enrich his character, so that he became a successful and prominent merchant, and a useful citizen of Philadelphia.

On March 2, 1769, Robert Morris was wedded to Mary White, the sister of Bishop White. She was one of Philadelphia's noblest women, and when married was a little over twenty years of age. She has been described as "elegant, accomplished, and rich, and well qualified to carry the felicity of connubial life to its highest perfection." Not only did she preside gracefully over her husband's luxurious home during his days of prosperity, but when misfortune had overtaken him she showed herself a true and devoted wife.

Morris early showed a spirit of patriotism that made

him one of the leaders in the struggle for freedom. Although he was warmly attached to the mother country, he opposed the Stamp Act, and served on the committee of citizens who forced John Hughes to cease collecting revenue for stamps. Though it was contrary to his business interests, he signed the nonimportation agreement of 1765. In June, 1775, Morris was appointed to fill his first public position as a member of the Committee of Safety of Pennsylvania; in October of the same year he was elected a member of the Assembly of the province; and in November, 1775, he was appointed one of the delegates to the Continental Congress, of which he soon became an active and influential member. He was appointed chairman of the secret committee to procure arms and ammunition, and was a member of the committee on secret correspondence.

While an ardent advocate of colonial rights, he hesitated as to the policy of declaring for independence, believing that the time had not yet come for its adoption. On the 1st of July he voted against the Resolution; on the 2d and 4th he did not take his seat; however, after the Declaration had been passed, Morris signed his name, August 2, 1776. In November of the same year he was elected



The Morris House.

a member of the Assembly of Pennsylvania under the new constitution, and again in 1778. On the removal of Congress to Baltimore, Morris remained in Philadelphia to superintend important business affairs relative to the army. He succeeded in borrowing, upon his own security, the necessary funds which enabled Washington to carry on a successful campaign at Trenton. He remained a member of Congress until the close of the session of 1778, serving on important committees and discharging his duties with ability and discretion. He was then appointed a special commissioner to procure money for the government, and frequently pledged his private means for public service.

Having been practically the financial agent of Congress for some time, Robert Morris was appointed chief of the committee on finance in 1778. The following year charges of fraud were brought against the firm of Willing & Morris. The charges were investigated by a Congressional Committee. The results of this investigation clearly demonstrated that the commercial business of the government, transacted by authority of the secret committee, under cover of the name of the firm, had been characterized by scrupulous integrity. In July, 1780, Morris, with a few others, established the Bank of Pennsylvania. A year later he gave "the first vehement impulse toward the consolidation of the Federal Union" by the creation of the Bank of North America, which in six months after its opening January 7, 1782, had loaned to the United States four hundred thousand dollars, and also released the United States from its subscription of two hundred thousand dollars, which Morris personally paid.

On February 20, 1781, Morris was elected Superintend-

ent of Finance. It was the most trying time of the Revolutionary War. The treasury of the United States was empty. There was a debt of two million five hundred thousand dollars, and the Board of War had not money enough to send an express rider to the army. There was no gold or silver in the country, as it had been sent to England to pay for merchandise imported to America previous to the war. In lieu of coin, paper or "Continental" money had been issued in such quantities that it had become of little value.

When Morris entered the office of Superintendent of Finance, June, 1781, the whole nation felt a thrill of confidence. Congress showed its faith in him by giving him complete control of the funds of the States, and also by favoring the establishment of the Bank of North America. As financier of the United States, Morris drew thousands of dollars from this bank, for which he was personally responsible, while he strained every effort at home and abroad to make his financial credit good. All his official acts were marked by frankness and honesty. He did not believe in secret legislation, and was the first defender of public information concerning public actions. For this the people and the press should hold him in grateful remembrance. He thought France ought to know our financial condition, "for the least breach of faith will ruin, must ruin, us forever." He wrote to Washington that he felt confident foreign nations would be willing to assist America when they saw "exertion on the one hand and economy on the other." As early as May, 1781, he proposed to import specie to preserve the credit of the government, as he had heard that Congress had obtained

some "on terms inconsistent with the dignity of the government and not very consonant to the public interests."

Through his skill in financing and by the encouragement of Congress, he was enabled to supply the army and navy with food and clothing, and thus to encourage the noble patriots in the most critical period of our nation's history. He himself supplied to the destitute, starving soldiers thousands of barrels of flour, and furnished lead for bullets. To Greene and the army in the South he supplied funds through a secret agent when that general seemed to be in a hopeless condition. When Washington changed his plans, and decided to make an attack on Lord Cornwallis at Yorktown instead of an attack on Sir Henry Clinton at New York, Morris, who was in the camp, said: "Let me know the sum you desire." Washington estimated the amount required; Morris promised it and hastened to Philadelphia. On his arrival he directed the commissary general to secure supplies for the army in an expedition against Yorktown. He then sent to the quartermasters of Delaware and Maryland to procure the required number of boats for transporting troops and provisions. He called upon the governors and eminent merchants of Delaware and Maryland for assistance. He loaned twelve thousand dollars of his own money and borrowed twenty thousand dollars of Rochambeau, while he pressed his friends on every side to aid him in securing the necessary means to support this important expedition. In accomplishing this undertaking he not only advanced his credit, but pledged every shilling of his own and all the means he could obtain from his friends. "If it were not demonstrable by official records," says the historian, "pos-

terity would hardly be made to believe that the campaign of 1781, which resulted in the capture of Cornwallis and virtually closed the Revolutionary War, was sustained wholly on the credit of an individual merchant." Marshall, in his "Life of Washington," says: "If Morris was not perfectly successful, he did more than could have been believed possible, and it was due to him that the Yorktown campaign was not frustrated by lack of means of transportation and subsistence."

On the 24th of January, 1783, Morris tendered his resignation as United States financier. His reason was that "to increase our debts while the prospect of paying for them diminishes, does not consist with my ideas of integrity. I must therefore quit a situation which becomes utterly unsupportable." His friend Alexander Hamilton, in a letter to Washington, explained his action as follows: "As to Mr. Morris," he says, "I will give your Excellency a true explanation of his conduct. He has been for some time pressing Congress to endeavor to obtain funds, and has found a great backwardness in the business. He found the loans in Europe making very slow progress; he found himself, in short, reduced to this alternative: either of making engagements which he could not fulfill, or declaring his resignation in case funds were not established in a given time. Had he followed the first course, the bubble must soon have burst; he must have sacrificed his credit and his character, and public credit, already in a ruined condition, must have lost its support. He wisely judged it better to resign." . . .

Congress ordered his resignation to be kept secret, and insisted that Morris should remain in office, which he finally

agreed to do, provided arrangements were made to pay off the army, the immediate debt of which was seven hundred and fifty thousand dollars. He said: "We are keeping up an army, at a great expense and very much against their inclination, for a mere punctillo." In order to pay the army Morris requested Congress to issue paper money, redeemable in a specified time at the Treasury of the United States. To raise the coin for the redemption of this paper money, Morris urged Congress to impose a general tax on all the States. Congress held that the States should lay the taxes, but Morris had no confidence in the States. His experience taught him that the States were not to be relied upon, and as the debt was national, he argued that it should be paid by the nation. However, on the promise of Congress, he indorsed certain certificates of public credit to the amount of seven hundred and fifty thousand dollars, payable in six months from date, which notes were to be distributed among the soldiers as payment for service. By this means Morris was enabled to relieve the public distress for six months, and eventually to pay off and disband the army.

Instead of supporting Morris in his efforts, both Congress and the States united to frustrate his plans; the former by breaking a promise and the latter by not remitting their assessments. In order to maintain the credit of the United States, Morris drew bills on time and frequently overdrafted his accounts with France. These were desperate methods and threatened his private credit and his honorable name. John Adams came to his assistance with a foreign loan. Congress, instead of assisting Morris, began to find fault with him. It had secured

independence and paid its army on his credit, and his financial embarrassment or failure meant nothing to it. Besides, what mattered the sacrifice of a single man? This ingratitude of Congress toward a financial helper and leader through the darkest days of the Revolution will be a stain on the honor of the patriot fathers for all time, while the patriotic interest, the bold financial policy, and the indomitable energy of Robert Morris will be a political lesson as long as the Union stands.

At last, tired of continual worry and excitement, he resigned his post as Superintendent of Finance, November 1, 1784. By this time he had been able to reduce the amount of his outstanding notes and had discharged all the debt which he had incurred in paying off the army. Returning his commission to Congress, he said: "It gives me great pleasure to reflect that the situation of public affairs is more prosperous than when that commission was issued. The sovereignty and independence of America are acknowledged. May they be firmly established, and effectually! This can be done only by a just and vigorous government. That these States, therefore, may be soon and long united under such a government, is my ardent wish and constant prayer."

After his resignation from the office of Superintendent of Finance, Morris was again elected a member of the Assembly. In 1787 he served as a delegate to the convention which framed the Constitution of the United States, and in 1789 he was elected United States senator from Pennsylvania to the first Federal Congress. In this capacity he served for six years, until 1795; and this was his last public service. When the new government was

organized, he was offered by President Washington the office of Secretary of the Treasury, but he declined it in favor of his friend Alexander Hamilton, whom Washington appointed.

It is a sad fact that the later years of the life of Robert Morris were clouded with misfortune. Through heavy speculation in land, in anticipation of a large foreign immigration, he became financially embarrassed, and could not raise sufficient money to pay his creditors. In this dilemma he wrote to Hamilton: "I am sensible that I have lost the confidence of the world as to my pecuniary ability, but I believe not as to my honor or integrity." On the 16th of February, 1798, Morris was forced to go to Prune Street Prison, Philadelphia, where he spent several years in a debtor's cell. During his imprisonment Mrs. Morris often visited him and dined with him. On one occasion she took with her an autograph letter signed by both President and Martha Washington, urging her to pay them a visit at Mount Vernon, and to make "as long a stay under our roof as you shall find convenient, for be assured we ever have, and still do retain, the most affectionate regard for you, Mr. Morris, and the family." While her husband was in prison, Mrs. Morris, through certain interests in the Holland Land Company, and by the influence of Gouverneur Morris, obtained from that corporation, in consideration of her signature to certain papers, a life annuity of two thousand dollars. When Mr. Morris was released from prison by the passage of the national bankrupt law in 1802, Mrs. Morris took her husband to a comfortable home which her decision and forethought had enabled her to secure.

Robert Morris died May 8, 1806, and his remains lie buried under Christ Church parish house, on Second Street near Market. Over his remains is the simple inscription:

The Family Vault, of WM WHITE, & ROBT MORRIS, The latter, who was Financier of the United States during the Revolution, died the 8th May, 1806, aged 73 Years.

BETSY ROSS AND THE FLAG.

EVERY American boy and girl should know that the flag of our country had its birth in the city of Philadelphia; that it was a patriotic woman of Philadelphia who made the first flag; that it first waved over the United States Congress in session in Independence Hall; and that to Philadelphia belongs the honor of originating the custom of observing Flag Day in the public schools.

To-day the American flag floats over almost every schoolhouse in the country, teaching a lesson of patriotism to the boys and girls of our public schools. Children are taught to admire its graceful motion, so expressive of freedom; its bright stars, the symbols of hope, equality, and national aspiration; and its broad stripes, which remind us of the struggle of the thirteen colonies in the sacred cause of freedom. They are taught to prize its heavenly blue, as an emblem of power, protection, and justice; its spotless white, as the symbol of purity, virtue, and peace; and its royal red, as a token of courage, vigilance, and zeal. It

speaks to the child of the noble deeds and heroic acts of his forefathers; and its lessons of patriotism are as clear to-day as upon the day of its adoption by Congress.

The American flag was a natural development, and not a special creation. Before the Revolution each colony had its own flag or banner. These emblems differed in size, in color, in devices, and in mottoes. No two of the colonies had a flag of the same design, and many different flags were used in the same colony. The flags of the North had one device in common, a pine tree, with the inscription, "An appeal to heaven," while the flag of the South had a rattlesnake, with the inscription, "Don't tread on me." At the beginning of the Revolution the dominant color of the flag of the army was red, while that of the navy was white. Hidden in every fold of these flags, however, was the sentiment, "Liberty and union." As this idea was common to all the colonies, our forefathers sought to invent a design that should represent the freedom and union of the colonies. They wanted a flag that would speak comfort to the oppressed of every nation, defiance to the tyrant, and be the emblem of those principles of justice for which they contended.

When Dr. Franklin, Mr. Lynch, and Mr. Harrison, as a committee from Congress, visited Washington at Cambridge, Massachusetts, in 1775, to discuss the condition of the American army, they realized the necessity of a national ensign in order that our sailors at sea and our troops on land might recognize each other, and be united in action under a common flag in a common cause. They consulted with Washington about an emblem, and it is probable that his recollection of the standard of the

Philadelphia light horse, which escorted him on his way out of the city on the morning of June 21, 1775, to his command of the American forces at Cambridge, had impressed him with its field of alternate colors as being appropriate for a national flag.

The result of the conference at Cambridge was the adoption of a flag with thirteen stripes, alternate red and white, emblematic of the thirteen original colonies. On the upper right-hand corner of the flag was a blue field with the king's colors, red and white, thus acknowledging fealty to the king; for though the Americans were in arms against the king's troops, they still hoped that the English Parliament would repeal the obnoxious laws it had passed, and restore to the colonists those English rights that were theirs by inheritance and by royal colonial charters. For this reason they retained on their flag the king's colors. Up to January 1, 1776, the Americans had no red, white, and blue flag. This new flag was called "Washington's Grand Union" flag, and it was first unfurled by Washington over the camp at Cambridge, Massachusetts, January 2, 1776, where it was saluted with thirteen guns and thirteen cheers. There were two classes of persons, however, who did not favor this flag. The Protestant religious element, objected to the cross as savoring of papistry, and the radical patriots objected to the king's colors at all times. However, it was accepted and unfurled on sea and on land as the Continental flag.

There was, however, no national flag authorized by any act of the United States Congress until the year 1777. Every colonial flag up to the 19th of April, 1777, was unmarked by a single star. The portrait of Washington

at the battle of Trenton, December 26, 1776, painted by Charles Wilson Peale in 1779, represents the Union Jack with thirteen stars arranged in a circle; an unfinished sketch of the battle of Princeton, January 3, 1777, painted by Colonel Trumbull, who was in active service until February, 1777, represents the American flag carried by the troops as having thirteen stripes, red and white alternately, with a blue field, one star in the center and twelve in a square surrounding it; and Leutze's painting of Washington crossing the Delaware pictures a flag with the stars and stripes floating; yet it is probable that these flags were not intended to be historically accurate, but were used merely for artistic effect.

In the spring of 1776 the navy was flying a flag under commission from Congress. This was a yellow silk flag bearing as its device a pine tree and a rattlesnake with thirteen rattles. One year later Congress appointed a committee to design a national flag; it is not known who suggested the blue field and the stars. When the Congress of the United States assembled at Independence Hall, Saturday, June 14, 1777, they "*Resolved*, That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new constellation." This act was officially signed and publicly proclaimed by Congress September 3, 1777; thus it was nearly a year and a half after the adoption of the Declaration of Independence before a national flag representing the "new constellation" was adopted by the Congress of the United States.

There is a tradition that the committee appointed by Congress to prepare a design for the new flag consisted of

General Washington, Robert Morris, and Colonel George Ross. From the diary of Washington we learn that he was not in Philadelphia June 14, 1777, but at Middlebrook, New Jersey; nor had he been in Philadelphia from June 5, 1776, to August 31, 1777. He may have been, however, one of the chosen committee, and furnished a design for their consideration, and the device may have been suggested by the design on his coat of arms. Colonel Ross had a relative, Betsy Ross, who lived at 239 Arch Street, and who had previously made flags for the American army and navy. The committee called upon Mrs. Ross, stated their mission, and asked her if she would make a flag such as was ordered by Congress. "I do not know whether I can, but I'll try," was her reply. As the act of Congress did not specify the number of points of the stars or their arrangement, Mrs. Ross suggested that a star of five points would be more distinct, pleasing, and appropriate than the six-pointed star which the committee had designed. Folding a piece of white paper, she cut, with a single clip of her scissors, a five-pointed star, and placing it on a blue field, delighted the

The Betsy Ross House.



committee with her taste, ingenuity, and judgment. The committee decided that the stars, thirteen in number, should be arranged in a circle in a blue field, as the circle or ring is typical of eternity. So well pleased were the committee with the flag which Betsy Ross had made that they authorized her, in the name of Congress, to make the United States flags. On receiving commands from Congress, Betsy Ross began the making of American flags and employed many hands to aid her; and soon the new flag with its stars and stripes became the national ensign and floated over the army, the navy, and public buildings.

The maiden name of Betsy Ross was Elizabeth Griscom. She was born in Philadelphia in 1752. Her parents belonged to the Society of Friends. At an early age she married John Ross, an upholsterer, and with her husband became a member of old Christ Church, where her pew is still pointed out to the visitor. John Ross was a prominent member of a famous colonial family. He was a nephew of Colonel George Ross, one of the signers of the Declaration of Independence. Mr. Ross, however, died soon after marriage, and Mrs. Ross continued in the upholstering business at 239 Arch Street, once numbered 89. This house is still standing; it is a two-and-a-half story building, with sloping roof covered with shingles. The old-fashioned windows have heavy sashes and small panes of glass, and are protected by heavy shutters with handmade screws and hinges. The rooms are low-ceiled, and the floors are of oak. The open fireplace remains undisturbed, except that a few damaged tiles have been replaced by new ones. In this house may be seen many venerable relics of great interest to visitors. It was at this little house, when

Betsy Ross was but twenty-five years of age and a widow, that she made the first United States flag.

Betsy Ross, it is said, was noted for her piety, patriotism, and skill in needlework. So widely was her skill recognized that she was called upon to adorn the parlors and drawing-rooms of the wealthy with draperies, halls and theaters with curtains, and to furnish the hotels with quilts. The staterooms of the packet ships were fitted up by her taste, and from their masts floated the streamers made by her. It is also said that she made the handsome ruffled shirt bosoms worn by General Washington, and that many of the senators who met in Independence Hall wore garments embroidered by her skill. At an early date, before she made United States flags, she made colonial flags for the army and navy; and there remains on the "Record" of the United States navy, May 29, 1777, "an order on William Webb to Elizabeth Ross for fourteen pounds twelve shillings and twopence, for making ships' colors," etc. In time Mrs. Ross married a Mr. Joseph Ashburn, who was captured on the privateer *Luzerne* and died a prisoner of war in Mill Prison, England. By this marriage she had two children—Zillah, who died in infancy, and Eliza, who married a Mr. Sullivan. Mr. Ashburn sent a farewell message to his wife by a fellow-prisoner, John Claypoole, who later was exchanged for a British prisoner. On reaching Philadelphia he delivered his message, and subsequently married Mrs. Ashburn. By this marriage five children were born. One, Clarissa by name, married a Mr. Wilson, and succeeded to the business of upholstering and making American flags. Subsequently becoming a member of the Society of Friends, she relinquished the business of mak-

ing flags for the United States army and navy, and thus the making of American flags passed from the house and family of Betsy Ross.

Mrs. Claypoole (Betsy Ross) is buried by the side of her husband, John Claypoole, in Mount Moriah Cemetery. A simple monument with the following inscription marks their resting place:

"In memory of John Claypoole, who died August 3, 1817, aged 65 years. Also Elizabeth Claypoole, died January 30, 1836, aged 84 years. Also James Champion, died February 14, 1836, aged 26 years."

The adoption of the American flag on June 14, 1777, is celebrated annually in the public schools of Philadelphia, and the day is known as "Flag Day." The custom was introduced into the schools of this city by Dr. Edward Brooks, superintendent of public schools, in the summer of 1893. In one of his circulars he says: "It is gratifying to know that, by means of these exercises on Flag Day, Betsy Ross and the flag will become as sacred an incident in the memory of our citizens as is Paul Revere's ride or the Boston Tea Party to the people of Boston." The Society of Colonial Dames of Philadelphia, in 1893, under the leadership of Mrs. E. D. Gillespie, arranged for the celebration of the event in Independence Hall, where a number of the children of the public schools were addressed by the mayor and other prominent persons. Arrangements were also made by which the children of the public schools visited the Flag House and received a small flag as a present.

These celebrations have not only been a lesson of patri-

otism to the children of the public schools, but they have awakened a patriotic interest on the part of our citizens, so that the little house at 239 Arch Street, where the flag was first made, has become a center of attraction. An organization has been formed to purchase the Betsy Ross home, that it may be preserved as a memorial to the city and the nation. Stimulated by the popular interest in the subject, Mr. Weisgerber, a Philadelphia artist, has painted a picture representing the visit of Washington, Robert Morris, and Colonel Ross to Betsy Ross requesting her to make the flag for them, a photogravure copy of which now hangs in nearly every public school of the city. Three places of interest attract our citizens on each recurrence of the anniversary of the adoption of the flag; these are the little house at 239 Arch Street, where Betsy Ross lived, pew No. 12 in old Christ Church, where she attended worship, and the tomb of Betsy Ross in Mount Moriah Cemetery, where she lies buried.

The United States flag shared in most of the battles of the American Revolution. Admiral Preble tells us, in his "United States Flag," that, "Beyond a doubt, the thirteen stars and stripes were unfurled at the battle of Brandywine, Sept. 11, 1777, eight days after the official promulgation of them at Philadelphia, and at Germantown on the 4th of October following; they witnessed the operations against and the surrender of Burgoyne, after the battle of Saratoga, Oct. 17, 1777; and the sight of this new constellation helped to cheer the patriots of the army amid their sufferings around the camp fires at Valley Forge the ensuing winter. They waved triumphant at the surrender of Cornwallis at Yorktown, Sept. 19, 1781; looked down upon

the evacuation of New York, Nov. 25, 1783; and shared in all the glories of the latter days of the Revolution."

The first military action on land in which the United States flag was unfurled was at the investment of Fort Schuyler by the British, August 2, 1777. No flag had been provided for the troops, so they improvised one, cutting up American shirts for the white stripes, bits of scarlet cloth for the red, while Captain Swarthout loaned his blue camlet cloak, on which they sewed white stars. It is said that the heroes looked up to this flag as it floated over their defenses with as much pride as though it were made of the finest silk inwrought with silver stars. John Paul Jones claims to have been the first to hoist the Stars and Stripes on a ship at sea, while commander of the *Ranger* at Portsmouth. He also claims that he was the first to raise an American flag over the ship *Alfred* at Philadelphia, 1775, and the first to have it saluted in European ports.

On the first day of May, 1795, it was enacted by the United States in Congress assembled that "from and after the first day of May, 1795, the flag of the United States shall be fifteen stars, white in a blue field." The two extra stars and stripes represented the two new States added to the Union, namely, Kentucky and Vermont. It was this flag at Fort McHenry, seen still floating in the gray mists of the morning after the night attack of the British upon the fort, which inspired Francis Scott Key to write "The Star-Spangled Banner." Placing an old letter on a barrel head, Key wrote this immortal poem September 14, 1814. A day or two after, it was sung in a theater of Baltimore, the singer waving a flag as she sang, while the audience became wild with enthusiasm.

On April 4, 1818, the President approved and signed a "bill to establish the flag of the United States." This bill provided "That from and after the fourth day of July next, the flag of the United States be thirteen horizontal stripes, alternate red and white; that the union have twenty stars, white in a blue field. . . . That on the admission of every new State into the Union, one star be added to the union of the flag; and that such addition shall take effect on the fourth of July next succeeding such admission." Since then our flag has remained essentially the same, the stripes indicating the number of the original thirteen colonies and the stars representing the number of States.

We venerate our flag for its age as well as for its meaning. Other nations have frequently changed their emblems, but for over one hundred and twenty years our flag has waved over the defenders of our native land. It has traversed the sea in the interest of explorers and navigators. It has protected our seamen and our commerce. It witnessed the laying of the Atlantic cable, and it waved over the ship sent to starving Russia. It bore to the Cubans provisions and protection, and to-day, over every regiment in the field, over every vessel on the sea, over almost every public building, and from almost every home, floats the flag of the free.

"Flag of the free heart's hope and home,
By angels' hands to valor given.
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
Forever float that standard sheet!
Where breathes the foe but falls before us,
With freedom's soil beneath our feet
And freedom's banner streaming o'er us?"

A Ball in Washington's Time.



PRESIDENT WASHINGTON IN PHILADELPHIA.

THE War of the Revolution was over, and the people felt that he who had led them safely through the perils of the war could be entrusted with their civil and political liberties. General George Washington was therefore appointed one of a committee to draft a Constitution for the United States. Under this Constitution he was elected the first President of the new nation. While executing the duties of these offices he resided in Philadelphia the greater portion of the time.

On the arrival of Washington, May 13, 1787, many distinguished men and officers of the army escorted him into the city, amid the cheers of an appreciative people, the chiming of bells, and the discharge of artillery. The convention to frame a National Constitution, which Washington had come to attend, was ordered to convene May 14; but only two States, Virginia and Pennsylvania, were represented on that day. It was not until the 25th that a sufficient number of delegates arrived to form a quorum.

On the 28th of May the convention met in Independence Hall, in the very room in which Washington had received his appointment as commander in chief of the American army. When the assembly was called to order it was agreed that "nothing spoken in the Convention be printed or otherwise published or communicated without leave." At this point we lose almost all record of the proceedings of that famous assembly. We know, however, that they remained in session for over four months,

and that when they adjourned, September 17, a Constitution had been framed by the unanimous assent of the States present. This Constitution was the product of such excellent judgment that it remains essentially the same to-day as originally drafted, a masterpiece of political wisdom. Although there were many things in this new constitution of which Washington did not approve, yet he thought it the best Constitution that could be adopted by the States, and he said: "We exhibit at present the novel and astonishing spectacle of a whole people deliberating calmly on what form of government will be most conducive to their happiness, and deciding with an unexpected degree of unanimity in favor of a system which they conceive calculated to answer the purpose."

When the convention adjourned the members went to the City Tavern and took cordial leave of one another. On the following day General Washington left Philadelphia for Mount Vernon.

The entire nation now looked upon Washington as the only one who could successfully enforce the new Constitution. He had been chairman of the committee which framed it, and his influence would greatly aid in establishing it from the beginning. The people therefore unanimously elected George Washington the first President of the United States, February 3, 1789. On this occasion he wrote to his friend Lafayette: "Nothing but harmony, honesty, industry, and frugality are necessary to make us a great and happy people. Happily the present posture of affairs, and the prevailing disposition of my countrymen, promise to coöperate in establishing those four great and essential pillars of public felicity."

On the afternoon of the 20th of April, 1789, the people of Philadelphia were wild with enthusiasm, for at 1 P.M. "his Excellency George Washington, President elect of the United States," was to arrive in Philadelphia. All the city dignitaries, the city troop, and a great concourse of people went to Gray's Ferry Bridge to meet him and escort him into the city. The bridge was decorated with laurel, and a magnificent triumphal arch spanned the road. As Washington rode under this arch on horseback at the head of the procession, a small boy concealed overhead in the shrubbery let fall upon him a civic crown of laurels. The act had its intended effect, and the people cheered themselves hoarse. The crowd followed the President to the City Tavern, where two hundred and fifty covers were laid for dinner. Here the supreme executive council, judges of the Supreme Court, mayor, aldermen, common council, trustees and faculty of the University of Pennsylvania, tendered him their respects as a pledge of their regard and fidelity. The following morning Washington set out for New York, and it was not until the 2d of September, 1790, that he again entered the city, with Martha Washington, escorted by the city troop, the light infantry, and the artillery; and they were given such a welcome as only the city of Philadelphia could give to a national hero, who had saved his country.

After the United States Congress had fixed upon Philadelphia as the seat of government, Washington came to Philadelphia and lived in the house provided for him by the city corporation. This house was owned by Robert Morris, and was situated on the south side of Market

Street, east of Sixth Street. It had been occupied by Richard Penn, was used by General Howe as his headquarters during the winter of 1777-78, and after the



528 Market Street.

evacuation of the city by the British it was occupied by Benedict Arnold, and in 1779 by John Holker, consul general of France. Surrounding the house was a garden which extended to Minor Street. Washington's most intimate friend, Robert Morris, resided on the west corner of Sixth and Market streets. This house, No. 528 Market Street, has become one of the objects of interest in Philadelphia; and on May 8, 1897, the Society of the Sons of the Revolution placed on the building a tablet commemorative of the home of Washington during his first presidency of the United States. On the 8th of December, Washington read his inaugural address before both houses of Congress, which met in the Senate Chamber of Congress Hall, a two-story brick building still standing on the northwest corner of Independence Square.

Washington was now expected to represent his nation and maintain its dignity. Accordingly, presidential levees were held at his home every Tuesday afternoon between

three and four o'clock, at which time General Washington received visitors as the President of the United States. The dining room of his home was used as the reception room, and the visitors were introduced by his secretary or one of his friends. On these occasions Washington was dressed in a black velvet suit, his long hair powdered and gathered behind in a silk cover. His silver knee and shoe buckles were bright and shining, while a highly polished steel sword of exquisite workmanship hung by his side. At a quarter past three o'clock the doors were closed, and Washington, arising, spoke to the guests separately, calling each by name and exchanging compliments with them. Tall and dignified, of open countenance, noble and majestic bearing, and handsome physique, Washington impressed favorably every person who met him.

These grand receptions did not meet the approval of the populace. There were those who thought hero worship unbecoming, unconstitutional, and dangerous in a republican form of government. This sentiment in time gave rise to a new party, with a new doctrine called Jeffersonian Republicanism, later called Jeffersonian Democracy, and among whose members were many of Washington's best friends. On the 21st of March, 1791, Washington left Philadelphia to make a tour of the southern states. Returning to Philadelphia to attend a meeting of Congress July 6, 1791, he again received an enthusiastic greeting. The year 1792 opened with many marks of esteem on the part of the people of Philadelphia for their beloved and respected President. On his birthday he attended a ball given in his honor, which was remarkable for a brilliant display of beauty, taste, and elegance.

Congress went to his home in a body to congratulate him, as did also the militia and many corporate bodies, and here they found a bountiful entertainment provided. In the following month, March 23, fifty Indian chiefs, headed by Sa-go-ya-wat-ha, better known as Red Jacket, visited Washington regarding a treaty of peace. As a token of friendship, his Excellency presented Red Jacket with a large silver medal on which was engraved the design of Washington in uniform standing and handing the calumet, or pipe of peace, to an Indian chief. The reverse side bore the United States shield on the breast of an American eagle, and Washington's head surrounded by a halo of light breaking through a cloud, and by thirteen stars. This medal was probably the first of the kind ever presented by the government, and is still in existence in Buffalo, New York.

It is interesting to know that Washington relieved himself of the cares of state by indulging in the amusements of the city. Thus, on the 5th of June, 1792, one of the Philadelphia daily papers notified its readers that it had "Authority to inform the Public that the PRESIDENT of the UNITED STATES intends to honor the *Theater* with his Presence this Evening." We note also that Washington did not spend the entire year in Philadelphia; but as the heat of July became oppressive in the city, he returned with his family to Mount Vernon for the summer months.

On the 6th of November we again find Washington in Philadelphia, delivering his annual address before Congress. When he entered the council chamber the clock was striking the hour of twelve, and fifteen guns were

fired as a salute to the man whom the nation delighted to honor. At the close of the first presidential term, which had been fixed at four years, Washington's popularity was so great that he was unanimously reëlected. A committee of Congress waited upon him, February 15, 1793, and notified him of the trust which the people were pleased to place in his hands. This notice of reëlection, coming so near his birthday, made the occasion one of great interest in the city of Philadelphia. Every half hour the old Liberty Bell and the bells of Christ Church rang out the congratulations of the public. The artillery fired fifteen rounds, for two States had been added to the Union, and the light infantry paraded up and down Market Street, saluting the President at his home.

This event was an occasion of great joy to the nation as well as to the citizens of Philadelphia. On the 4th of March, 1793, Washington came to the Statehouse in an elegant white coach drawn by six fine white horses. His motto was engraved on the harness, and his crest was on the panels of his coach, while his postilions and outriders wore bright tasseled caps and uniform. He was preceded by an usher, who motioned back the spectators with a long white wand. Washington was dressed in a black velvet suit, black silk stockings, and diamond knee buckles. His hair was powdered and dressed in a black silk cover, tied with a black silk ribbon. His hat, which he carried in his hand, was decorated with an American cockade, and by his side hung a light dress sword. He entered the Senate Chamber of Congress Hall, and in a few brief words expressed his appreciation of the people's confidence in re-electing him President of the United States. The oath of

office was administered by Judge Cushing. The hall was crowded with men and women, and as he turned to depart the audience gave him three hearty cheers.

During Washington's second administration war was declared between France and Great Britain. The French sent over a minister, Edmund Charles Genest, to ask the United States to aid them in fighting the British, whereupon Washington issued a proclamation at Philadelphia, on the 2d of April, forbidding Americans to take any part in the contest, and declaring the United States a neutral power. Citizen Genest was indignant and endeavored to stir up a mob in Philadelphia. Washington and his cabinet united in

having Genest recalled to France.

When the yellow fever broke out in Philadelphia, Congress decided to meet at Germantown, and to that place President Washington moved November 1, 1793. The house in which he resided is still



5442 Germantown Avenue.

standing, No. 5442 Germantown Avenue, directly opposite Mill Street. The succeeding meeting of Congress, however, convened at Philadelphia, December 2, 1793, and on the next day Washington delivered an address which

astonished the statesmen of Europe with its wisdom and firmness, and which has since become the basis of our foreign policy.

Washington delivered an address before both Houses of Congress December 8, 1795. Up to this time he had been always sure of his official acts meeting the approval of the people; but there had arisen much adverse criticism on account of Jay's treaty with Great Britain, so that it was doubtful how Congress and the nation would receive his message. Congress, however, approved of his policy, and in time the people not only became reconciled to the treaty, but saw its wisdom and acknowledged that Washington was wiser than they.

The following year, December 7, 1796, Washington delivered his annual address in the Hall of Representatives before Congress and the largest assembly that ever greeted him. Among those present were the British, Spanish, and Portuguese ministers. In this address he, as chief executive of the nation, bade his grateful constituents, the people of the United States, a public farewell.

The morning of February 22, 1797, was ushered in by the sound of guns and the ringing of bells, and at twelve o'clock noon the federal salute was given. This was the celebration of the sixty-fifth birthday of Washington. All day long delegates went to his house to congratulate him with every mark of affection and esteem. The President was filled with emotion, for he was nearing the time when he was to leave a host of tried and true Philadelphia friends, who had adhered to him in all his military and civic trials, and who had enjoyed with him many social pleasures. Mrs. Washington, too, was moved to

tears at the expressions of gratitude on the part of her many friends in Philadelphia. It is said that when Mrs. Washington gave her last levee, March 3, President Washington, with a smile, raised his glass, and amid the merry toasts said: "Ladies and gentlemen, this is the last time I shall drink your health as a public man. I do it with sincerity, and wishing you all possible happiness." These were sad words, and tears were shed at the thought of breaking old associations. The following day John Adams became President of the United States, and the merchants of Philadelphia took advantage of the occasion to show their heartfelt appreciation of President Washington's administration by giving him an entertainment at Ricketts's Amphitheater, Sixth and Chestnut streets. As he entered the building the band played "Washington's March," and as the curtain was raised there was presented to view a full-length painting of Washington.

The Father of his Country had now fulfilled his mission and was about to return to Mount Vernon. On the 9th of March, 1797, ex-President Washington and his family started on their journey, carrying with them many pleasant memories and the well wishes of every citizen of Philadelphia.



CONGRESS HALL.

CONGRESS HALL is situated on the northwest corner of Independence Square. This building is famous as the meeting place of the United States Congress from 1790 to 1800; here earnest statesmen assembled to preserve

those principles enunciated in Carpenters' Hall, developed in Independence Hall, and subsequently engrossed in the Constitution of the United States; and here were perfected and put into actual operation the laws of this republic. It was in Congress Hall that George Wash-



Congress Hall.

ington took the oath of office for the second time as President of the United States, March 4, 1793; here John Adams, the second President of the United States, was inaugurated, March 4, 1797; and it was here, December 7, 1796, that President Washington delivered his beautiful and impressive Farewell Address to the people of the United States.

When Andrew Hamilton built the Statehouse, now

known as Independence Hall, it was his intention that proper county and city buildings should be erected for the use of officials. The plan was in time carried out, and the county building, now known as Congress Hall, was erected between 1787 and 1789.

On the 4th of March, 1789, the day on which Washington was inaugurated the first President of the United States, and the new government went into operation, the Pennsylvania Assembly *unanimously* resolved:

“That the members of the Senate and House of Representatives of the United States, from this State, be authorized to make a respectful offer to Congress of the use of any or all the public buildings in Philadelphia, the property of the State, and *of the building lately erected on the State House Square, belonging to the City and County of Philadelphia*, in case Congress should at any time incline to make choice of that city for the temporary residence of the federal government.”

The third session of the United States Congress met in this building December 6, 1790. Congress occupied this hall for ten years, the House of Representatives meeting in the large room on the first floor and the Senate occupying the entire second floor; and since that time the building has been known as Congress Hall.

The following extract will help us to picture a meeting of the Senate:

“In a very plain chair, without canopy, and a small mahogany table before him, festooned at the sides and front with green silk, Mr. Adams, the Vice President, sat as President of the Senate, facing the north. Among the thirty senators of that day there was observed constantly

during the debate the most delightful silence, the most beautiful order, gravity, and dignity of manner. They all appeared every morning, full powdered, and dressed as age or fancy might suggest, and in the richest material."

The Senate Chamber has been carefully restored, and now appears as it did when occupied by Congress. For this restoration we are indebted to the Pennsylvania Society of Colonial Dames of America, who hold their meetings in the room adjoining the Senate Chamber. The present entrance to Congress Hall is on Sixth Street, but it was formerly on Chestnut Street. The first room as we enter the hall was originally the Chamber of the Representatives; it is now occupied by the Department of Law of the University of Pennsylvania. The Senate Chamber was on the second floor, and is arranged as it was when the Senate first met here, with the exception of a gallery which was built in 1795 and which has a seating capacity of three hundred persons. During the restoration of this room the platform on which Washington stood when he took the oath of office for the second time as President of the United States was carefully preserved. The boards were too far gone to be used again, but enough of the delicate hand rail and of the steps was left to enable the workmen to make an exact copy of the original. The fireplaces in this room are the original ones, and the thirty chairs are made of the wood from the old trees which grew in Independence Square. An old clock made by David Rittenhouse about the year 1770 still measures time as in days of yore.

On the northeast wall of Congress Hall is a monument on which is inscribed:

In this Building
Sat
The *first* Senate
and
The first House of Representatives
of the
UNITED STATES
of America
Herein
GEORGE WASHINGTON
WAS INAUGURATED PRESIDENT
March 4 1793
and closed his official career
HEREIN Also
John Adams
was inaugurated the 2nd President
of the
UNITED STATES MARCH 4 1797

Close by is another tablet with the following inscription :

The
County Building
ERECTED 1788-9

The first floor was occupied from the 6th of December 1790 to 1800 by the House of Representatives of the United States. The rear of the second floor was occupied by the Senate of the United States. George Washington was inaugurated President of the United States March 4th 1793

He took his oath of Office on the balcony in view of the citizens and made his inaugural address in the SENATE CHAMBER before both Houses of Congress

John Adams was inaugurated here March 4th 1797
It was occupied by Congress until 1800

It was in Congress Hall that the Constitution of the United States first went into practical operation. Here Congress and the executive authority instituted the Mint, created a national currency, founded the Bank of the United States, and organized the United States Army and Navy. From here an order emanated to conduct an Indian war which was successfully carried on by General Wayne. From here Washington called out the troops and went to quell the "Whisky Insurrection" in the interior of the State. During the time Congress sat here, three States, Vermont, Kentucky, and Tennessee, were admitted into the Union. It was here that Congress considered and confirmed Jay's famous commercial treaty with England, and later prepared for a war against France.

It was in the Senate Chamber of this building that Washington took the oath of office a second time as President of the United States. Mr. Stansbury, who was a schoolboy at the time, describes the event as follows:

"True to the appointed hour (Washington was the most punctual of men), an agitation was observable on the outskirts of the crowd, which gradually opened and gave space for the approach of an elegant white coach, drawn by six superb white horses, having on its four sides beautiful designs of the four seasons, painted by Cipriani. It slowly made its way till it drew up immediately in front of the Hall. The rush was now tremendous. But as the coach opened there issued from it two gentlemen with long white wands, who, with some difficulty, parted the people so as to open a passage from the carriage to the steps. As the person of the President emerged from the carriage a universal shout rent the air and continued as

he deliberately ascended the steps. Never did a more majestic personage present himself to the public gaze. As the President entered, all arose and remained standing until he had ascended the steps at the upper end of the chamber and taken his seat in the Speaker's chair.

"It was an impressive moment. The silence of expectation was unbroken and profound. Every breath was suspended. He was dressed in a full suit of the richest black velvet; his lower limbs in shortclothes and diamond knee buckles and black silk stockings. His shoes, which were brightly japanned, were surmounted with large square silver buckles. His hair, carefully displayed in the manner of the day, was richly powdered, and gathered behind into a black silk bag, on which was a bow of black ribbon. In his hand he carried a plain cocked hat, decorated with the American cockade. He wore by his side a light, slender dress sword, in a green shagreen scabbard, with a richly ornamented hilt. His gait was deliberate, his manner solemn, but self-possessed, and he presented altogether the most august human figure I had then or have since beheld.

"At the head of the Senate stood Thomas Jefferson, in a blue coat, single-breasted, with large, bright, basket buttons; his vest and smallclothes of crimson. I remember being struck by his animated countenance of a brick-red hue, his bright eye and foxy hair, as well as by his tall, gaunt, ungainly form and square shoulders. A perfect contrast was presented by the pale, reflective face and delicate figure of James Madison, and above all, by the short, burly, bustling form of General Knox, with ruddy cheek, prominent eye, and still more prominent

proportions of another kind. In the semicircle, which was formed behind the chair and on either hand of the President, my boyish gaze was attracted by the splendid attire of the Chevalier D'Yrujo, the Spanish Ambassador, then the only foreign minister near our infant government. Having retained his seat for a moment while the members resumed their seats, the President rose, and taking from his breast a roll of manuscript, proceeded to read his address. He read as he did everything else, with a singular serenity and composure, with manly ease and dignity, but without the smallest attempt at display."

The following day, March 5, the Philadelphia daily papers announced:

"Yesterday, our beloved and venerable GEORGE WASHINGTON came to the Senate Chamber of Congress, and took the usual oath of office, which was administered to him by Judge Cushing, at noon, in presence of an immense concourse of his fellow citizens, members of both Houses of the United States Legislature, and several foreign ministers, consuls, etc. There was likewise an assemblage of ladies, attending on this solemn occasion, and the day was extremely serene; for, Providence has always smiled on the day of this man, and on the glorious cause whjch he has ever espoused, of LIBERTY and EQUALITY.

"After taking the oath, the President retired as he had come, without pomp or ceremony; but on his departure from the House, the people could no longer restrain obeying the genuine dictates of their hearts: they saluted him with three cheers."

It was in Congress Hall, in the chamber of Represent-

atives, that John Adams, the second President of the United States, was inaugurated, March 4, 1797. George Washington, as retiring President, and Thomas Jefferson, as Vice President elect, were present, as well as many officials. After an address by Mr. Adams, the oath of office was administered by Chief Justice Oliver Ellsworth. The President then bowed to the audience and retired with General Washington.

Perhaps the most impressive event ever held in the chamber of the Representatives at Congress Hall was the farewell address of President Washington, December 7, 1796. The original manuscript in Washington's handwriting is now in the Lenox Library, New York, and bears the date September 19, 1796. Washington concluded his address with these words:

"The situation in which I now stand for the last time, in the midst of the representatives of the people of the United States, naturally recalls the period when the administration of the present form of government commenced, and I cannot omit the occasion to congratulate you and my country on the success of the experiment, nor to repeat my fervent supplications to the Supreme Ruler of the universe and Sovereign Arbiter of nations that His providential care may be still extended to the United States, that the virtue and happiness of the people may be preserved, and that the government which they have instituted for the protection of their liberties may be perpetual."

The Senate, in reply to Washington, said: "The most effectual consolation that can offer for the loss we are about to sustain arises from the animating reflection that

the influence of your example will extend to your successors, and the United States thus continue to enjoy an able, upright, and energetic administration."

In like manner the House of Representatives tendered to Washington an expression of their admiration and esteem, saying: "May you long enjoy that liberty which is so dear to you, and to which your name will ever be so dear. May your own virtue and a nation's prayers obtain the happiest sunshine for the decline of your days, and the choicest of future blessings. For our country's sake, and for the sake of republican liberty, it is our earnest wish that your example may be the guide of your successors, and thus, after being the ornament and safeguard of the present age, become the patrimony of our descendants."

On December 18, 1799, announcement of the death of Washington was made in the House of Representatives by John Marshall, who said:

"Our Washington is no more; he lives only in his own great actions and in the hearts of an affectionate and afflicted people. More than any other individual, and as much as to individual was possible, has he contributed to found this our wide-spreading empire, and to give to the Western world its independence and its freedom."

He then proposed that Congress should wait upon and condole with the President; that the Speaker's chair should be shrouded with black; that the members of Congress wear mourning; that the President of the United States should direct that a copy of the resolutions be transmitted to Mrs. Washington, with words of sympathy, and a request that the remains of her husband might be interred at the capitol of the republic; and that a committee be

appointed from the House and one from the Senate to consider the most suitable manner of paying homage to the memory of the man "first in war, first in peace, and first in the hearts of his countrymen."

The next day the report was officially confirmed in the Senate by John Adams, President of the United States.

Although Washington was buried at Mount Vernon, preparations were made to hold memorial services in Philadelphia on December 26, and on that day the Congress, the Society of the Cincinnati, and a large assembly of citizens met at the Statehouse and escorted the empty bier, on which were placed the general's hat and sword, to the Zion Church, Fourth and Arch streets, where General Henry Lee, an intimate friend of Washington, pronounced a memorable eulogy.

Congress sat in this building for the last time May 14, 1800, when the first session of the Sixth Federal Congress ended. Before they adjourned, however, they resolved a vote of thanks "to the city authorities of Philadelphia for the convenient and elegant accommodations furnished by them for the use of the Senate during the residence of the National Government in the city."

BENJAMIN RUSH.

BENJAMIN RUSH was one of the most noted and useful men who ever lived and labored in the city of Philadelphia. He was born in Byberry, or "Old Philadelphia," December 24, 1745. His ancestors came from

England in 1683. He was the eldest son of John Rush, a farmer, whose honesty was proverbial. His mother's family name was Hall; she was a woman of great piety, industry, and force of character. When Benjamin was six years of age, his father died, and his mother moved into the city. At the age of eight he was sent to an academy at Nottingham, Maryland, under the tuition of his uncle, the Rev. Samuel Finley, a noted scholar and an excellent instructor, who in after years became president of Princeton College. At fourteen Benjamin entered Princeton College, and two years later graduated with the degree of Bachelor of Arts. His inclination led him to study law, but by the advice of his mother and Dr. Finley he decided to take up the study of medicine. Entering the office of Dr. John Redman of Philadelphia, in 1761, he read medicine and attended the lectures of Dr. Shippen, the first anatomical lecturer in Philadelphia. As a student he was energetic, intelligent, and so conscientious that he missed but two days during his entire course of study. While a student in Philadelphia he translated into English the Greek aphorisms of Hippocrates, and wrote a remarkable eulogy on the Rev. Gilbert Tennent.

In 1766 Benjamin Rush went to Edinburgh, Scotland,



Dr. Rush's Book-plate.

and graduated from the Medical Department of the University of Edinburgh in 1768. As a student at Edinburgh,

Rush was so popular that he was granted the freedom of the city. He then went to London to visit the hospitals, and while there met Dr. Franklin, who greatly influenced his political career, advised him to visit Paris in the interest of his profession, and, it is said, advanced him the means to do so. In 1766 Dr. Finley, president of Princeton College, died, and Benjamin Rush was

appointed to secure for his alma mater the services of the eminent Dr. Witherspoon of Paisley, Scotland.

In the summer of 1769, Benjamin Rush, with the degree of Doctor of Medicine and with recommendations from eminent professional men in Europe, returned home. He was immediately elected professor of chemistry in the College of Philadelphia, and began his career as a practitioner and lecturer. In 1789, Dr. Rush was elected to the chair of Theory and Practice of Medicine; and in 1791 he was elected to the chair of Institutes of Medicine and Clinical Medicine. Upon the resignation of Dr. Kuhn in 1797, Dr. Rush continued the lectures of the former on the Theory and Practice of Medicine in connection with



Benjamin Rush.

the lectures on his own subjects, and in 1800 the two chairs were united and he was elected to the new position. During his professorship of forty-four years more than twenty-two hundred and fifty students attended his lectures, and through his labors Philadelphia became the center of the science of medicine in the United States.

As a lecturer, Dr. Rush was pleasing and impressive. His lectures were simple and finished in expression, and remarkable for their originality and accuracy of detail. He was always punctual at his lectures, and for thirty years never varied ten minutes. He taught his students that observation and judgment should take the place of reading and memorizing. He advised his pupils to "lay every person they meet with, whether in a packet boat, a stage wagon, or a public road, under contribution for facts on physical subjects." He also taught them sympathy for the poor, saying: "Let the poor of every description be the object of your peculiar care. Imagine you hear the voice of the good Samaritan sounding in your ears, 'Take care of him, and I will repay thee,'" and added that the poor were his best patients, for God was their paymaster.

Benjamin Rush was a patriot, and by his pen and personal influence gave great aid to the cause of independence, to the formation of the State and National constitutions, and to the founding of public institutions. In June, 1776, he was elected a member of the Provincial Assembly of Pennsylvania, and was chairman of the committee that reported to Congress that it had become expedient to declare the United Colonies free and independent States. This report, presented on June 24, and said to have been written by Dr. Rush, was unanimously adopted. A remarkable

feature of the report was that it anticipated the sentiment and even the phraseology of the Declaration of Independence. As a member of Congress, Benjamin Rush signed that document, August, 1776, an act of which he was justly proud. In 1787 he was elected a member of the convention which ratified the Constitution of the United States, and in the same year he was elected a member of the convention which framed a constitution for the State of Pennsylvania.

Dr. Rush was a reformer and a philanthropist. As a temperance advocate, he lectured and wrote on the evil effects of alcohol upon the health, morals, and property of the individual and the nation. He aided greatly in securing the emancipation of slaves in Pennsylvania, and published stirring pamphlets on the subject. He was one of the founders of the Society for the Protection of Free Negroes, and in 1802 he was elected to succeed Dr. Franklin as president of the Pennsylvania Society for the Abolition of Slavery. In 1786 he established the Philadelphia Dispensary, the first institution of its kind in the United States; this proved so beneficial that other cities soon founded similar institutions. He also aided Dr. Franklin in organizing a "Society of Political Inquiry," and in 1787 proposed that legal punishments be private and consist of solitary confinement and labor, low diet, and religious instruction. In 1788 he published a pamphlet denying the right of government to execute criminals, even for murder; and through his efforts the legislature in 1794 abolished capital punishment for all crimes except that of murder in the first degree, and also adopted his idea regarding solitary confinement and labor.

Dr. Rush was an earnest advocate of the public school system. He says: "There is but one method of preventing crime and rendering a republican form of government durable, and that is by means of proper modes and places of education, and this can be done effectually only by the interference and aid of the legislature. And I am so deeply impressed with the truth of this opinion that were this evening to be the last of my life, I would not only say to my beloved native country, with the patriot of Venice, 'Esto perpetua,' but would add, as my parting advice, to establish and support public schools in every part of the State." Again he says: "Let there be free schools established in every township, or in districts consisting of a hundred families. In these schools let children be taught to read and write and the use of figures; by this plan the whole State will be tied together by one system of education and become one great and enlightened family."

In regard to higher and moral education, Dr. Rush said: "An education in our own is to be preferred to an education in a foreign country. The only foundation for a useful education in a republic is to be laid in religion. Without this there can be no virtue, and without virtue there can be no liberty; and liberty is the object and life of all republican governments." He opposed the study of the dead languages, and said: "The cultivation of these languages is a great obstacle to the cultivation and perfection of the English language." In regard to the education of women, he said: "Let the women be properly educated, and they will not only make and administer the laws, but form manners and character." Dr. Rush aided in

founding Dickinson College, and greatly advanced the interests of the University of Pennsylvania.

The year 1793 brought to a test the strength and talent of Dr. Rush, and it left him a national reputation as a physician. In this year the yellow fever broke out in Philadelphia, and an average of thirty-eight died daily for one hundred days. Business was suspended, and the hearse and the doctor's gig were the sole vehicles on the street. At first all the physicians were unsuccessful. All recourse to favorite systems and remedies was without avail. As the disease assumed a more malignant form, Dr. Rush lost patients every day. He had often declared that "Providence in its goodness always provides a remedy," but now he almost despaired of finding a cure. One day he found a manuscript article on the subject of yellow fever in Virginia, written by Dr. Mitchell in 1741, and sent to Dr. Rush by Dr. Franklin. It read: "I can affirm that I have given a purge in this case when the pulse was so low that it could hardly be felt, and the debility extreme, yet both one and the other have been restored by it." This sentence was the basis of an immediate and successful practice. Of five critical cases, four recovered; and on the 10th of September, 1793, Dr. Rush wrote in his diary: "Thank God! Out of one hundred patients whom I have visited or prescribed for this day, I have lost none." He notified the College of Physicians of his discovery. Other physicians adopted his method of treatment, and it has been estimated that six thousand people were thus saved from an untimely death.

During the epidemic the house of Dr. Rush was filled with patients awaiting treatment, and from the 8th of

September to the 15th he prescribed for and visited from one hundred to one hundred and twenty patients daily. His friends remonstrated and urged him to go to the country, but he said: "I have resolved to stick to my principles, my practice, and my patients to the last extremity." In reply to an inquiry from one of his students whether he intended to remain throughout the plague, he answered: "As for myself, I am determined to remain. I may fall a victim to the epidemic, and so may you, gentlemen. But I prefer, since I am placed here by Divine Providence, to fall in performing my duty, if such must be the consequence of my staying upon the ground, than to secure my life by fleeing from the post of duty allotted in the providence of God. I will remain, if I remain alone."

Incessant labor and loss of sleep affected body and mind, and Dr. Rush at length fell sick; but his life was saved by the skill of one of his students. On one occasion he dreamed that he was driving hastily through the street to visit the sick, when a great crowd of people stopped his carriage. As he insisted upon driving on, a poor woman with outstretched hands pleaded: "Oh, doctor, don't turn away from the poor! You were doomed to die of the yellow fever, but the prayers of the poor were heard by Heaven, and have saved your life."

The success of Dr. Rush in reforms and in practice made him enemies. Most prominent of these was William Cobbett, who edited a paper called "*Peter Porcupine's Gazette*," in which he attacked the character of Dr. Rush. At first Dr. Rush took no notice of it, but at last, urged by his friends, he prosecuted Cobbett, and a jury rendered a

verdict of five thousand dollars' damages, which money Dr. Rush distributed among the poor.

Many tokens of appreciation were tendered Dr. Rush for his labors. The King of Prussia, in 1805, sent him a gold medal as a testimonial for an essay on the subject of yellow fever in Philadelphia, and in 1807 the Queen of Etruria sent him a similar medal. In 1811 he received a diamond ring of great value from the Emperor of Russia as a token of that monarch's high esteem for his writings. In 1812 he received the degree of LL.D. from Yale College.

Dr. Rush held many public offices besides those already mentioned. He was surgeon to the Pennsylvania navy from September 17, 1775, to July 1, 1776, and surgeon at the Pennsylvania Hospital for twenty-nine years. In July, 1777, he was elected physician general of the military hospitals, and was of great service to the sick and wounded. Owing to the mismanagement of the hospital stores and the coldness existing between General Washington and himself, Dr. Rush resigned his position in 1778; and although without means at that time, he refused to accept any pay for his service in the army. He was port physician at Philadelphia from 1790 to 1793, and treasurer of the United States Mint from 1799 until his death. He was an active member of nearly every society in Philadelphia, medical, literary, and benevolent, and an honorary member of many similar societies in foreign countries. He was an original member of the American Philosophical Society of Philadelphia, and served as its vice president in 1799-1800.

The writings of Dr. Rush have claimed the attention of

the medical world for their novelty, extent, variety, and accuracy. One of his earliest publications was a collection of essays, literary, moral, and philosophical. In 1774 he delivered the annual oration before the American Philosophical Society on the "Natural History of Medicine among the Indians of North America." From memoranda which he kept during his entire life he compiled his most famous work, entitled "Medical Inquiries and Observations," which was subsequently revised and enlarged. A number of his lectures were published in a work entitled "Sixteen Introductory Lectures." Six months before his death he gave to the world his inquiries on the "Diseases of the Mind."

Very early in life Benjamin Rush became convinced of the truth and utility of religion, and his life is a beautiful picture of genuine piety and honest faith. Religion was a frequent topic of conversation with him, because of its influence upon the individual and the state, and because of the consolation it offers the mind. He admired the remark of the good Bishop Burnet that "a man living according to the rules of religion becomes the wisest, the best, the happiest creature he is capable of being." He attended church regularly, and said: "If there were no hereafter, individuals and society would be great gainers by attending public worship every Sunday. Rest from labor in the house of God winds up the machine of both mind and body better than anything else, and thereby invigorates them for the labors of the week." He believed that the Scriptures should be taught in every schoolroom, and as vice president of the Philadelphia Bible Society in 1791 he wrote a defense of the Bible as a text-book in the schools.

Dr. Rush died at Philadelphia April 19, 1813, and was buried in Christ Church graveyard. His grave is unmarked by any monument. It is written of his death that "from one end of the United States to the other the event caused sorrow, for since the death of Washington no man, perhaps, in America was better known, more sincerely beloved, or held in higher admiration and esteem." And again: "The professional reputation and the private virtues of the Father of American Medicine should always be holily cherished and dearly prized by the whole profession of the United States, but nowhere with sincerer reverence than in the city of Philadelphia."



STEPHEN GIRARD.

ONE stormy night in May, 1776, a vessel was driven by a gale into the Delaware Bay. Her captain cast anchor and waited for the morning; but when daylight came the fog was so dense that he was not able to determine his location. Discharging a cannon, he was answered by the captain of a pilot boat, of whom he inquired where he was and what he should do. "You are in the Delaware Bay, and you will have to go upstream to Philadelphia," was the reply. "You dare not venture out, for there is a swarm of British cruisers outside of the capes on the lookout for prizes." "But I have no American money," replied the stranger. "I will loan you the money," answered Captain King who was aboard the pilot boat. Whereupon he generously offered the stranger five dol-

lars to pay his pilotage, which was gratefully accepted. This was the most valuable loan ever made in the interest of Philadelphia. The stranger, who thus came to our city by chance rather than by design, was Stephen Girard, whose memory is cherished by every citizen of Philadelphia.

Stephen Girard, the eldest son of Captain Pierre Girard, naval knight, and Anna Maria Lafargue, was born May 20, 1750, near the city of Bordeaux, France. At the age of eight he lost his right eye by the accidental bursting of an oyster shell, and for this defect he was often ridiculed by his boyish companions. At an early age he lost his mother, and soon after was brought under the control of an unsympathetic stepmother. All this, joined with the stern treatment of his father, had an influence on his sensitive nature, and aided in forming a disposition which men called morose, sullen, and hard. Impatient of the restraints of home, he longed to follow the calling of his ancestors, who were mariners. Upon a disagreement with his father, he said: "I *will* leave your house. Give me a venture on any ship that sails from Bordeaux, and I will go at once where you will never see me again." At the age of fourteen he went on board the ship *Pèlerin* as cabin boy. For nine years he followed the sea, making six voyages to the



Stephen Girard.

West Indies, and rose grade by grade until he became first mate of the vessel. During this time he had become, by careful study, a skillful navigator. At that time there was a law in France that no man should command a vessel who was not twenty-five years of age and had not sailed two cruises in a ship of the royal navy. Girard was then but twenty-three years of age, and had sailed on none but merchant vessels. His father's influence, however, was sufficient to overcome this obstacle, and permission was granted him at Bordeaux, October 4, 1773, to act as "Captain, Master, and Patron of a Merchant Vessel." Taking his "venture" of about three thousand dollars given him by his father and also its accrued profits, he sailed to Santo Domingo, where, disposing of his cargo, he reloaded with produce and set sail for the United States, arriving at the port of New York July, 1774. Here he met Thomas Randall, also a merchant, who appointed him an officer on one of his vessels, and with whom, in the following year, he entered into partnership. It was while thus employed that he came into the Delaware Bay, narrowly escaping capture by the British. Arriving in Philadelphia, he sold his vessel, dissolved the partnership, and opened a small store in Water Street, where he carried on the business of a grocer and wine bottler.

Soon after his arrival in Philadelphia Stephen Girard made the acquaintance of Mr. Lumm, a well-known ship-builder, who had a daughter, Mary, about sixteen years of age, noted for her great personal charms. As she went one morning in her bare feet to a pump for a pail of water, Girard saw her, and was captivated by her airy and unconscious grace. He sought her acquaintance, and on

June 6, 1777, they were married at St. Paul's Protestant Episcopal Church. They lived in Water Street until the following September, when, on the approach of the British army, Girard moved to Mount Holly and purchased a small farm. He returned to Philadelphia after the British evacuated the city.

Mr. Lumm built for him the *Waterwitch*, a vessel which Girard prized so highly that he believed that she would never cause him loss. In 1780 Girard entered into partnership with Joseph Baldesqui to trade with Santo Domingo, but his partner proving incompetent, the firm dissolved in two years. In 1781 he took the lease of a range of fireproof stores, and underlet them.

This venture and others were so profitable that he was soon able to build a large vessel, the *Two Brothers*. His prosperity continued, and in 1790 he began building those fine merchant ships that became the pride of every port and made Philadelphia the first mercantile city in the Union. The Girard fleet was known in the seas of both hemispheres. He rarely lost a vessel. Rival merchants attributed his success to good luck, but he claimed that his "good luck" was merely the result of knowing his own business. He named his vessels after the famous French philosophers, Rousseau, Voltaire, and Montesquieu. This last-named vessel was captured by the *La Paz*, a British schooner, which Girard described as "a vessel about the size of a wood shallop." Though indignant that his well-armed vessel should so tamely submit, he entered into negotiations with the British commander, ransomed the ship for \$180,000 in coin, and brought her to Philadelphia, where he disposed of the cargo for \$488,655. In

a letter to his brother, Stephen Girard says: "We are all the subjects of what you call 'the reverses of fortune.' The great secret is to make good use of fortune, and when reverses do come, receive them with sang-froid, and by redoubled activity and economy endeavor to repair them." During the insurrection in Haiti, in 1793, several planters deposited their treasures, amounting to some \$50,000, in a vessel belonging to Stephen Girard. It has been said that Girard's fortune was thus largely increased, but there is evidence that all articles were returned for which owners could be found, and that large amounts due him by the merchants remained unpaid.

Stephen Girard became deeply interested in the Revolutionary struggle, and in the aid which his native country, France, was giving the colonies. He felt the justice of the American cause, and his innate love of liberty led him to cast his fate and fortune with the struggling patriots; and on October 27, 1778, he took the oath of allegiance to the United States.

As a citizen Girard was ever ready to do his public duty. In 1802 he was elected to the common council of Philadelphia. He was reelected in 1808, and so on until 1819, when he was elected a member of the select council. For twenty-one consecutive years he served as port warden of the city. When the citizens met March 13, 1794, to consider what action should be taken regarding the losses of American shipowners by British cruisers on the high seas, Girard was appointed chairman. At a general meeting held on the 18th of March, the citizens agreed that they would "cheerfully support with their lives and fortunes the most expeditious and most effectual measures (which

appear to have been too long postponed) to procure a reparation for the past, to enforce safety for the future, to foster and protect the commercial interests, and to render respectable and respected among the nations of the world the justice, dignity, and power of the American Republic." Resolutions were also adopted "to extend to France and her citizens every favor which friendship can dictate and justice can allow."

Stephen Girard was a firm friend of the United States Bank, believing that it facilitated business, established credit, and promoted industrial enterprises. In 1807 he began to concentrate all his available funds, amounting to nearly one million dollars, into the hands of Baring & Co., bankers in London. Prospects of war now loomed up between Great Britain and America, and in order to exhaust the funds in the hands of Baring & Co., he instructed his agents, in 1810, to buy American credits and British goods. The chief of these credits was United States Bank stock. The bank was not rechartered in 1811, and the building was sold at one third of its original cost, and on May 12, 1812, the United States Bank became "The Bank of Stephen Girard." He retained the officers of the old institution, and succeeded to much of its business. The bank opened with a paid-up capital of one million two hundred thousand dollars, which was increased the following January by one hundred thousand dollars. The device of his notes was an American eagle and a ship under full sail. They were always signed by Stephen Girard and countersigned by his cashier, were redeemable in coin, and were never refused.

During the War of 1812 Stephen Girard was the finan-

cial mainstay of the government. In 1814 the government funds and credit were completely exhausted, the Capitol

at Washington had been destroyed, the army and navy were clamoring for supplies, and the State of Connecticut was proposing to secede from the Union. In this distress the government offered seven per cent interest, and a bonus of thirty per cent, on a loan of five million dollars; but when the day for closing the subscription came, not more than twenty thousand dollars had been



Girard's Bank.

subscribed. Americans were dismayed and disheartened. In this crisis Stephen Girard promptly subscribed the balance of the five million dollars, which enabled the government to continue the war to a successful issue. In the same year, when the interest on the public debt could not be paid, he wrote to the Secretary of the Treasury offering to wait for his money or to receive in payment treasury notes. It has been stated that but for Girard the War of 1812 could not have been carried on.

In 1816 President Madison rechartered the Second Bank

of the United States, and Girard was appointed one of the commissioners. But the people lacked faith in the credit and stability of the government, and it was not until Girard subscribed three million one hundred thousand dollars that confidence was established. In 1829, when ruin threatened the State of Pennsylvania from extravagant internal improvements, Girard advanced one hundred thousand dollars to Governor Shulze upon his personal pledge that it should be returned. He also advanced temporary loans to the Chesapeake and Delaware Canal Company. He loaned one hundred ten thousand dollars to the Schuylkill Navigation Company, and in 1823 paid the balance of their debt, amounting to two hundred sixty-five thousand eight hundred fifty dollars.

When the yellow fever broke out in Philadelphia in 1793, the people were seized with a panic, and half the population fled from the city. Congress adjourned in dismay. The churches and schools were closed, and of four daily newspapers only one continued to be published. The city was deserted and desolate. Those who could not leave resorted to every conceivable means of preventing contagion. Some smoked tobacco constantly, even women and children; others chewed garlic; and no one ventured on the street without holding a handkerchief or sponge saturated with vinegar to the nose. Families were scattered, friends fled from one another, and handshaking was avoided. The streets were pervaded by an awful silence, that was broken only by the appalling rumble of the dead wagon. From August 1 to November 9, a period of one hundred one days, there were four thousand thirty-one burials, out of a population of twenty-five thou-

sand. The hospitals were in a horrible condition; nurses could not be had at any price: to go into a house in which nearly every bed contained a dead body, and the floors reeked with filth, was courting death in its most dreadful form. When a committee was appointed to render assistance and look after the dead, only twelve would serve, and of these only two, Stephen Girard and Peter Helm, would volunteer to assist at the hospital. They were both wealthy, and might have fled to a place of safety; but they went into the hospital and for sixty days performed the repulsive and revolting duties incidental to nursing patients afflicted with the plague. And more than this, Girard went into the infected districts, and alone and unaided carried the stricken victims of the pestilence to his carriage, and with them drove to the hospital. Twice afterwards, in 1797 and 1798, when Philadelphia was visited by the plague, Girard took the lead, hesitating at nothing that needed to be done for man, woman, or child. When his friends praised him for his humane efforts, he replied: "I regret only that my strength and ability have not fully seconded my good will."

Girard's domestic life did not prove a source of permanent happiness to either himself or his wife. She was an American, not well educated; he a Frenchman with a cold and somewhat intolerant nature. Eight years after marriage Mrs. Girard showed signs of melancholy. Girard spared no pains for her restoration, consulting the most skillful physicians and removing her to a place in the country, but without permanent results. With his life thus clouded, he resumed his old occupation of a

mariner, and made a voyage to the Mediterranean. On his return he found an improvement in his wife's condition, so he decided upon a trip to Europe with her; but her disease returned, and on August 31, 1790, thirteen years after their marriage and five years after her first signs of insanity, she was removed to the Pennsylvania Hospital, Twelfth and Spruce streets. Here she lingered for twenty-five years, and died in 1815. She was laid to rest in the grounds in front of the hospital, under the shade of a sycamore tree, according to the quiet ceremony of the Friends' burial service. Girard was present, and the silence of the ceremony was broken by his single remark, "It is very well."

The character of Stephen Girard has been regarded as an enigma. Imbittered as a child by the ridicule of his companions and by the treatment of his stepmother, he lacked to a large extent that personal sympathy which is so often the ornament of a strong character. As an employer he is said to have been exacting, and even harsh and cruel. He gave those in his employ nothing but their wages, and exacted from them promptness and fidelity, regarding this treatment the best for them and the best for his business. He was rigidly frugal in his personal habits, and as a rule refused to give aid to any who appealed for it at his door. This was a means of protection from incessant demands for charity rather than a lack of benevolence, for in public matters no one could be more open-handed than he was. His personal peculiarities led to severe and unjust criticism, but his exalted motives and noble deeds are now clearly recognized. He was fond of animals, and took great pride in his dog and horse. Children welcomed his coming

with joy, and he always remembered the little ones and pleased their childish fancies by making purchases for them. To his two nieces he was kind and considerate ; they were educated alike, were clothed alike, and were married from his house, and their children came there to play. For the orphan his house was an asylum until a comfortable home could be found elsewhere.

Stephen Girard's life was one of constant labor, and in work he found his chief pleasure. The smallest details of his business received his personal attention, and even his leisure hours were spent in working on his farm near Philadelphia. He said: "*I do not value fortune.* The love of labor is my highest ambition." Again he said: "When I rise in the morning my only effort is to *labor* so hard during the day that when night comes I may be enabled to sleep soundly." In later years he said: "I have the proud satisfaction to know that my conduct, my labor, and my economy have enabled me to do one hundred times more for my relatives than they altogether have ever done for me since the day of my birth. While my brothers were taught at college, I was the only one whose education was neglected; but *the love of labor*, which has not left me yet, has placed me in the ranks of citizens useful to society. . . . I was very young when my father married again, and since then I can say with truth, I have made my way alone, with means gained from my nurse, the sea."

At the age of seventy-eight Girard began to consider seriously what disposal he should make of his fortune. On one point his mind had long been made up. "No man," he said, "shall be a gentleman on *my* money." To

aid him in making his will he employed William J. Duane, an eminent lawyer. They had many conferences, dining together on Sunday afternoons at Mr. Girard's country house and discussing the disposition of his wealth. When the general plan had been agreed upon, the two men closeted themselves for the space of three weeks, working out the details of one of the most remarkable wills ever made. The will embraced about twelve thousand words, and was written out three times, and some parts even more times, so careful was Girard that no part should be misunderstood, and that no contest after his death should break it. Great secrecy was observed in respect to his will, so that no one except Girard and his attorney knew the nature of its contents.

The will was dated February 16, 1830, when Girard was eighty years of age, and he lived nearly two years longer, devoted to business as he had been in the past. In the winter of 1830 Stephen Girard was knocked down and run over by a passing vehicle, receiving painful injuries in the head, and almost losing the use of his remaining eye. When the physician was tenderly dressing the wounds, Girard said: "Go on, Doctor; I am an old sailor; I can bear a good deal." In July, 1831, Girard was appointed a trustee for the lot whereon the Merchants' Exchange is built, until the company could be incorporated. When surprise was expressed about his continued interest in business, he said: "When Death comes for me he will find me busy, unless I am asleep in bed. If I thought I were going to die tomorrow I would plant a tree, nevertheless, to-day." In December, 1831, he was seized with influenza and pneumonia, and remained in a stupor until just before his

death. Then he arose, and putting his hand to his head, exclaimed: "How violent is this disorder! How very extraordinary it is!" and immediately expired, December 26, 1831. On the following Friday his remains were placed in a vault at the Holy Trinity Roman Catholic Cemetery, whence they were removed by the Masonic order on September 30, 1851, to Girard College.

It is said that after his death his relatives and the public swarmed to his residence, invaded the cellars of his house, drank his choicest wines, and entered upon a lengthy carouse. Learning of the existence of a will, they demanded that it should be read. Mr. Duane appeared, opened the document, and read the will. When they heard that they had received but a few thousand dollars, while millions had been given to the public, they were wild with excitement. Everything was done to break the will that legal ingenuity could devise; but Girard had expressed his ideas in such plain and clear language that the will remained practically unbroken.

When the will was read it was found that Girard was the wealthiest man in America. Some of the most important legacies were as follows:

Pennsylvania Hospital, \$30,000; Deaf and Dumb Asylum, \$20,000; Orphan Asylum, \$10,000; Lancasterian schools at Philadelphia, \$10,000; fund for fuel to the Philadelphia poor, \$10,000; Society for the Relief of Sea Captains and their Families, \$10,000; Freemasons of Philadelphia and their poor, \$20,000; a free school in Passyunk township, \$6,000; certain improvements on Delaware Avenue, Philadelphia, \$500,000; for canals in Pennsylvania, \$300,000.

To his surviving brother and to each of his eleven nieces he gave from \$5,000 to \$20,000, and to one of his nieces who had a very large family he left \$60,000.

To each of his captains who had made two voyages and had brought his ship safely into port, \$15,000.

To each of his apprentices, \$500.

To each of his old servants an annuity of \$300 to \$500.

After several other bequests, the remainder of his estate, worth at the time about six million dollars, was left in trust to "the Mayor, Aldermen, and Citizens of Philadelphia," to be devoted mainly to the erection and maintenance of a



Girard College.

college for orphan boys. His will reads: "I have been for a long time impressed with the importance of educating the poor, and of placing them by the early cultivation of

their minds and the development of their moral principles, above the many temptations, to which, through poverty and ignorance they are exposed; and I am particularly desirous to provide for such a number of poor male white orphan children, as can be trained in one institution, a better education, as well as a more comfortable maintenance, than they usually receive from the application of the public funds."

The college was erected by a building committee appointed by city councils. The object of Girard was to have a substantial building erected, "avoiding needless ornament, and attending chiefly to the strength, convenience, and neatness of the whole." The college grounds, containing forty-one acres, are located at Twentieth Street and Girard Avenue, and the main building is one of the finest specimens of Greek architecture in the world.

Many biographers pronounce the lifework of Stephen Girard a "labor of love and philanthropy." But Girard did not recognize it as such. Justice was his motto, duty was his creed, action was his faith. His advice to all was: "Learn to know thy duty, and do it." He believed in recompense, but not rewards. He was a strong man, with assured faith in his convictions.

One of the main avenues of the city, a park, and an observatory, as well as the college which he founded, bear his name. Within the city two statues have been erected to his memory, one at the college chapel, erected by his grandniece, Ellen E. Girard, and presented in her behalf to the city by the Hon. Carroll Brewster, November 19, 1895; and the other at the west plaza of the City Hall, Broad and Market streets, erected by the alumni of Girard College, May 20, 1897, on the fiftieth anniversary of the ad-

mission of boys into the college. In gazing on this statue, we feel the power and significance of the words of Thomas B. Reed, the orator on the occasion of the dedication: "Surely, if the immortal dead, serene with the wisdom of eternity, are not above all joy and pride, he must feel a thrill to know that no mariner or merchant ever sent forth a venture upon unknown seas, which came back with richer cargoes or in statelier ships."



WOMEN OF PHILADELPHIA.

FROM the earliest times women have occupied a prominent place in the history of Philadelphia, and have been noted for their charity, patriotism, piety, education, and social reforms. The first woman of whom we have any information is Armgard Prince, a daughter of the Swedish governor. Another was Elizabeth Hard, "a worthy, good woman," of "sweet, innocent deportment," who first lived in a cave at the foot of Chestnut Street. She was energetic and industrious, and "thought it expedient to help her husband at one end of the saw, and to fetch all such water to make mortar of, as they then had to build their chimney." She was brave, strong, and courageous, and better able to endure the roughness of an early settler's life than many of her companions of more gentle birth, who were accustomed to English homes of luxury. Margaret Preston, an early settler, became a well-known Indian interpreter, and wrote many letters descriptive of William Penn's treatment of the Indians.

Another woman of note was Hannah Callowhill Penn, second wife of William Penn. She was gracious and pleasant of manner, possessed a keen intellect and resolute will, and became a social favorite in the colony. Her eldest son, John Penn, called "the American," was born during her visit to this country. In 1701, in company with Letitia Penn, a daughter of William Penn by his first wife, she returned to England. During the last illness of her husband she managed his large estate, and urged him to convey Pennsylvania, with the lower counties of Delaware, to the King of Great Britain in consideration of a certain sum of money, for she believed that her children would in time lose control of the province. At his death she became sole executrix of his estate.



Hannah Callowhill Penn.

When Sir William Keith, the deputy governor, attempted to secure control of the government, she wrote a letter in defense of her rights in the province of Pennsylvania, and this letter caused the defeat of Keith's projects and the loss to him of his office.

As the city increased in population each sect or class became the basis of a select society, which was controlled by influential women. Although the Friends were dominant in Philadelphia at this time, yet the colonial maids and matrons were not always the staid, plain Quakeresses historians represent them to be. Among the dissenters was

Sarah Eckley, a wealthy Quakeress, who eloped with Colonel Coxe to the Jersey shore, and was married under the light of a pine torch in a Jersey forest. The Society of Friends were greatly shocked, and declared that "the news of Sarah Eckley's marriage is both sorrowful and surprising."

A noted society leader in colonial Philadelphia was Sarah Franklin, daughter of Benjamin Franklin. She was beautiful, witty, well educated, and "simple in her manners, like her respected father." When twenty-three years of age she married Richard Bache, an Englishman. During the Revolution Sarah Bache and other patriotic women formed associations for the relief of American soldiers, and accomplished great good. The demure Quakeress Sally Wister was also a well-known figure in those days. She was an intimate friend of Deborah Norris, and for her wrote an account of the British soldiers during their occupancy of Philadelphia. Sally Wister lived surrounded by troops, and her diary shows that she and the "saucy Debbie Norris," as she called her friend, were greatly interested in fine-looking soldiers, and she pictures with vivacity a phase of history which would have been lost had it not been for her diary.

Perhaps the most beautiful woman in Philadelphia society at the time of the Revolution and later was Anne Willing, afterwards Mrs. Bingham, famous on both continents for her beauty, wealth, and courtly bearing. She represented American beauty, grace, and elegance at the court of Louis XVI. of France, and while in London was admired and welcomed in the best society. Another celebrated beauty, Deborah McClenahan Stewart, also attracted great attention in London, and we read in a lady's diary: "I think,

from the observance I have made upon those ladies from Philadelphia whom I have been acquainted with, that they are more easy in their manners, and discover a greater desire to render themselves acceptable, than the women of Boston, where education appears to be better, and they seem to be sensible of their consequence in society. I have seen some good specimens of their brilliancy, first in Mrs. Bingham, and now in Mrs. Stewart."

There were brave women in Philadelphia, noted for their active patriotism during the Revolution. Among these was Mary Morgan, who saddled her horse, and taking her harpsichord, rode to the camp at Cambridge with her husband, Dr. John Morgan, physician in chief to the army. It was Hannah Israel who, when she saw the British about to drive her husband's cattle out of the meadow,



Anne Willing Bingham.

ran and drove the animals off while the bullets fell thick and fast about her. No less a heroine was Mary Redmond, a Philadelphia maiden, whom the British officers named "the little black-eyed rebel." She taught a boy who carried provisions into the market to carry letters between American soldiers and their wives and sweethearts in Philadelphia. The letters were sewed in the back of the boy's jacket, and when Mary Redmond had reason to believe that he was suspected, she sought him, and pretending to romp with him, stole his jacket, and thus saved the precious letters from discovery by the enemy.

Among the patriotic women of Philadelphia none stood higher in love of country than Esther Reed, wife of Joseph Reed, who was secretary to General Washington, and later president of the State of Pennsylvania. She was born and educated in England, but her sympathies were with the American cause, and she was confident of its success. When the British soldiers occupied Philadelphia she was forced to flee with her family to New Jersey, where she remained, in great danger of her life. While there her health broke down, and one of her children died of small-pox. On her return to Philadelphia she was active in supplying clothing for the soldiers, and was instrumental in forming the Ladies' Association, an organization which contributed \$300,634 to the relief of the soldiers. Esther Reed died September, 1780, and was buried in the Arch Street Presbyterian burying ground, where her monument may be seen. The good work which she so nobly began was carried on by other patriotic women of Philadelphia.

Colonial society was marked by sects and classes; but on the eve of the Revolution these barriers were broken

down, and two political parties sprang into existence, the tory and the patriot, each class having its representative women. Among the most prominent of these women were Margaret or "Peggy" Chew, of Mischianza fame, and her sister Harriet. These women subsequently became great friends of General Washington, and it is said that Harriet accompanied him when he sat to Gilbert Stuart for his portrait, and the general was accustomed to say that the agreeable expression on his face was due to her interesting conversation.

Contemporary with the Chew sisters was Margaret or "Peggy" Shippen, the youngest daughter of Edward Shippen. She was the "finest woman in society," and famous for beauty and grace. She was the belle of the Mischianza, and a standing toast with the British officers. Subsequently she became the wife of Benedict Arnold.

Another prominent woman in society at this time was Rebecca Franks, the daughter of David Franks, and an ardent loyalist. She was beautiful, witty, and wealthy, a keen observer, and very caustic in her conversation. After an introduction into New York society she wrote: "I will do our ladies—that is, the Philadelphians—the justice to say that they have more clearness in the turn of an eye than those of New York have in their whole composition." Rebecca Franks derived much pleasure at the expense of the British soldiers, who, she said, imagined that "a red coat and smart epaulet is sufficient to secure a female heart." Nevertheless, she married Sir Henry Johnson of the British army. After years had passed and Rebecca Johnson had become a bright-eyed old lady, she met

General Winfield Scott, who was traveling in England in 1816, and turning to him in astonishment, she said, "Is this the young rebel?" and then added, "Yes, it is he. And so you have taken the liberty to beat his Majesty's troops?" Then her hand crept into his, and she said in a trembling voice: "I have gloried in my rebel countrymen; would to God I, too, had been a patriot!" But turning to her husband, she said: "No, I do not. I have never regretted my marriage. No woman was ever blessed with a kinder or better husband. But I ought to have been a patriot before marriage."

There were many women in Philadelphia who scorned the actions of their tory sisters. Among these were the Misses Allen, the eldest being "one of the most splendid beauties the city ever produced." Another was Sally McKean, the beautiful daughter of Thomas McKean, and subsequently the wife of Marquis D'Yrujo, whose son, born in Philadelphia, became the Duke of Sotomayer and prime minister of Spain. Another woman of note was Dolly Payne, who subsequently became Mrs. James Madison. As the wife of the President of the United States she aided in making his administration a brilliant social success, and displayed great courage and wisdom in the most trying political complications.

The women of Philadelphia have been interested in literature also, and we find in history the name of Deborah Logan, the first woman historian in Pennsylvania. She was a Quakeress, the daughter of Charles Norris, and in time became Mrs. George Logan, thus uniting two noble families. She was intelligent, benevolent, and pious, possessing a cheerful disposition, gracious manner, and a benign

countenance. She was acquainted with eminent men, and often spoke with pride of the visits of George Washington to her home at Stenton. She was familiar with the details of colonial history, and collected and preserved many valuable papers. Among these was the correspondence between James Logan and William Penn, and these, with some memoirs written by herself, and a collection of her poems and prose writings, are preserved in the Philadelphia Library and in the library of the Pennsylvania Historical Society.

Another of the literary women of Philadelphia was Elizabeth Ferguson, the poetess. She is said to have been a "lady of fine talents, refined delicacy, exquisite sensibility, and romantic generosity." When but a schoolgirl she translated "Telemachus" into English verse. Dr. Rush said: "Nothing that came from her pen was common." Her writings showed "strong marks of genius, taste, and knowledge." She is also said to have transmitted the famous letter from the Rev. Jacob Duché to General Washington, advising him to disband or surrender his army to the king. Another woman famous in literature was Annis Lee Wister, the translator of German classics into English, and her works are in demand even at the present day. Hannah Griffiths was a woman "of excellent abilities, and distinguished for the ease and accuracy with which she expressed herself both in conversation and with her pen." Her writings "were mainly devotional, or else in an elegiac strain on the death of her friends." Among her memorable poems was a satire on the Mischianza. The most popular writers of Philadelphia have been Eliza Leslie, "Grace Greenwood" (pseudonym of Sarah Jane Lippincott),

and Annie E. McDowell, the latter being the editor of the "Woman's Advocate," the first paper in Philadelphia printed and edited by a woman. Many other Philadelphia women have taken an active part in the development of literature in this city.

The War of the Revolution brought great changes, and women of strong intellect became the leaders of Philadelphia society. A noted woman of this time said: "You know, however, that here alone can be found a truly intellectual and refined society, such as one naturally expects in the capital of a great country." The first social events of importance after the Revolution were Martha Washington's levees, and hither came noted women from every State in the Union. She gathered in her republican court those whose praises for culture, beauty, wit, and patriotism have become a matter of history. Of Martha Washington's first levee in Philadelphia, Sally McKean wrote: "You never could have seen such a drawing-room; it was brilliant beyond anything you can imagine, and though there was a great deal of extravagance, there was so much of Philadelphia taste in everything that it must have been confessed the most delightful occasion of the kind ever known in this country."

Following this page of history we note a remarkable woman, Phœbe Ann Rush. She was of noble family,



Martha Washington.

refined, beautiful, and wealthy. She was kindly disposed, and could not understand why refined and intellectual

people, even if they were not wealthy, should not associate with one another. She delighted to gather about her men and women of the time, without regard to their wealth or social position, and invited every one having a claim to fame, fortune, or merit to attend her brilliant assemblies. In this way she surrounded herself with the company of the most dis-



Phœbe Ann Rush.

tinguished men and women of the day. Society looked on with amazement, but she was not deterred in her task of placing all persons of merit on a social equality and banishing those distinctions which exist only in the minds of the narrow and bigoted. While it may be said that she did not succeed in establishing a social order based on culture and refinement alone, yet she deserves the credit of being the first woman in Philadelphia to apply to society the principle that "all persons are created free and equal."

Philadelphia women have been proverbial for their charity. Among these was Rebecca Gratz, born in Philadelphia, March 4, 1781. Her father, Michael Gratz, was a prominent merchant and an active member of the Con-

gregation Mickveh Israel. Her mother was Miriam Simon, daughter of Joseph Simon, an early settler in Lancaster County, Pennsylvania. Rebecca Gratz received a liberal education, and she soon became conspicuous among her people for her learning, beauty, social accomplishments, and for her interest in religious, educational, and charitable enterprises.

Although the greater part of her time and energy was devoted to the welfare of her own people, yet she labored with zeal for the welfare of the poor and afflicted wherever she found them. She became secretary of the Female Association for the Relief of Women and Children in Reduced Circumstances in 1801, and held that position for many years. In 1815 her name appears among the founders of the Philadelphia Orphan Asylum, and four years later she became its secretary, which office she held for forty years. At her death the board of managers declared that "to her much of its prosperity is due, while to her dignity, grace, and noble personal qualities the managers have yielded the tribute of their warm admiration and strong regard."

Rebecca Gratz gave the first impulse toward the establishment of the Jewish Foster Home at Germantown in



Rebecca Gratz.

1855. She was one of the founders of the Female Hebrew Benevolent Society, instituted 1820, and on February 4, 1838, she resolved, with a number of Jewish women, to institute a Sunday school under the supervision of that society. In this movement Rebecca Gratz was the leading and organizing spirit. Women teachers were appointed from among the congregation of Mickveh Israel to carry the project forward. So anxious was she to promote the language and religion of her people that she was instrumental in compiling a text-book or catechism for the instruction of Jewish children. The school opened March 4, 1838, on Fourth Street, with the names of fifty children on the roll. This was the first Hebrew Sunday school in the United States, and Rebecca Gratz was its first superintendent and directress, remaining in office until 1864, when she resigned, in her eighty-fourth year. Devout and punctual in attendance at the synagogue, and deeply attached to the religion of her fathers, she held that religious education should be above all other instruction, and that the highest duty was to teach to youth the tenets of religion. Although she was a bright example to her people, and was strict in the observance of the Jewish law, she broadened by liberal charities, and deepened by devotion, the spirit of its interpretation. The city owes a debt of gratitude to Rebecca Gratz for founding and maintaining by her benevolence and influence the charitable and educational institutions with which she was connected.

The usual donation day of Hebrew charity to the Jewish Foster Home occurs annually on Thanksgiving day. On that occasion in 1898 a portrait in oil of Rebecca

Gratz, which had been secured by personal subscription from members of the board of managers and Ladies' Associate Board, was unveiled with imposing ceremonies and formally accepted.

Rebecca Gratz was modest, dignified, and devout, and had a large and select circle of friends and admirers among all classes and creeds. She was beautiful and intelligent, and a charming conversationalist. It is said that Henry Clay paid her marked attention; but although loved by a worthy man, she put from her all thoughts of marriage, and unselfishly devoted her time and attention to benevolent purposes. Her life was so exemplary that Washington Irving, who was an intimate friend of the family, drew a pen picture of her for Sir Walter Scott, describing her stately and distinguished bearing, her devotion to the faith of her fathers through the most trying ordeals, her remarkable beauty, her innate modesty, and her zealous philanthropy; and from this illustration Sir Walter Scott drew his ideal daughter of Israel, Rebecca, in his famous novel, "Ivanhoe."

Rebecca Gratz died in Philadelphia, August 27, 1869, in her eighty-ninth year, and was buried in the Portuguese Jewish Cemetery, on Spruce Street. If a righteous and charitable life is a blessing, then the efforts of Rebecca Gratz for the good of the city should consecrate her memory as the foremost female Jewish philanthropist of Philadelphia, and her enduring monument should be the gratitude of her people.

Another woman justly celebrated for her charity and religious and educational work was Julia Alexia Fournier, better known as Mother St. John. She was born in

France in 1814, and quite early in life resolved to devote her time and talent to church work. She became a member of the Sisters of St. Joseph in France, and was sent by her superiors to the United States to do missionary work. In 1847 she came with one companion to Philadelphia. The St. John's Orphan Asylum, then situated on Chestnut Street, below Thirteenth Street, had come under the care of the Sisters of St. Joseph, and Mother St. John was appointed superior. By 1851 she had established several branches of the Sisters of St. Joseph in the city and State.

Each succeeding year of her life was marked by devotion and untiring zeal in the cause of religion, education, charity, and benevolence. In 1858 she established the Mount St. Joseph's Academy at Chestnut Hill, where young women were not only "taught the art of teaching, but inspired with a spirit which should animate and sanctify their work." She also accomplished a great amount of literary work, and translated many important French classics into the English language. Her great mental endowments, executive ability, and noble character are shown by her labors in behalf of organized charities, and by the rapid extension of that noted society, the Sisters of St. Joseph, in and near Philadelphia.

Among the women prominent in charitable work was Elizabeth E. Hutter. She was one of the founders of the Northern Home for Friendless Children, the object of which was to befriend "destitute and neglected children, ignorant and forsaken little boys and girls under twelve years of age." She was also one of the founders of the Newsboys' Aid Association, and in 1864 was at the head

of the Sanitary Fair, and raised for the relief of the sick and wounded soldiers two hundred forty-seven thousand five hundred dollars. She was instrumental in founding the Soldiers' and Sailors' Orphan Institute, and later was appointed inspector and examiner of the State Department of Soldiers' and Sailors' Orphan Schools. As the head of the executive committee having charge of the State Educational Department of Pennsylvania at the Centennial Exposition, she received a gold medal as a token of her valuable services; and in recognition of her labors in the Northern Home, an elegant silver service was presented to her on the twenty-fifth anniversary of her presidency of that institution.

The women of Philadelphia assumed an important part in the antislavery movement, and by word, deed, and pen hastened the cause of emancipation. Of these Abigail Goodwin lived to see slavery abolished. "She worked for the slaves as a mother works for her children. . . . She wrote for every antislavery journal, begged in every direction for money, implored friends to take stock in the underground railroad, and to the last day of her life burned with an actual passion of good will, and, it must be added, an equal inability to conceive that a slaveholder might also have some conception of justice and humanity." Her belief was shared by Esther Moore, another woman active from youth in the cause of emancipation. Although nearly eighty years of age when the Fugitive Slave Bill was passed, she worked against that infamous law with all the eagerness of youth. She gave to every fugitive slave who passed through the city one gold dollar to defray expenses at the end of the journey. Almost her last

words were: "Write to Oliver Johnson and tell him I die firm in the faith. Mind the slave."

Another prominent person in this movement was Caroline Earle White, who early in life showed her hatred for slavery. When the Women's Branch of the Freedman's Society was organized she became its secretary. She was instrumental in founding the Philadelphia Society for the Prevention of Cruelty to Animals, and was chosen president of the women's department. When the Women's Centennial Committee was called together, Caroline Earle White was one of the thirteen women selected to represent the thirteen original States, and was appointed its treasurer. She also founded the Society for the Prevention of Cruelty to Children and the American Antivivisection Society. Perhaps no woman in Philadelphia has taken a more active part in protective and relief organizations, and in the establishment of those humane institutions which are accomplishing so much good in our city to-day.

Among Philadelphia's eminent women Lucretia Mott appears as the central figure of a notable group of the nineteenth century. She was an eminent speaker, educator, philanthropist, and reformer. She lectured on the abolition of slavery, woman's rights, temperance, antisabbath laws, Indian wrongs, universal peace, and prison reforms, and was one of the founders of the Free Religious Association in America.

Lucretia Mott's maiden name was Coffin. She was born of Quaker parentage on the island of Nantucket, January 3, 1793. Her mother was the fifth generation from Peter Folger, "that learned and godly Englishman," who pleaded for religious toleration as early as 1676, and

who was an ancestor of Benjamin Franklin. In early life Lucretia attended a private school, but her father, fearing that she might become proud, sent her to a public school in Boston. At the age of thirteen she was sent to a Friends' School in New York, where she soon became an assistant teacher, at a lower salary than was paid a male instructor. She felt that this unequal payment for the same service was unjust, and she decided thereafter to claim for herself and her sisters equal rights.

At the age of eighteen Lucretia Coffin was married to James Mott, in the Pine Street Friends' Meetinghouse, Philadelphia. For a time they lived with her father, her husband assisting him in his business. Upon Captain Coffin's death, the business ceased, and Mr. Mott, out of employment, grew despondent. Then this brave little woman said: "My cousin and I will open school; thee must not get discouraged, James." The school proved successful, and Mr. Mott also found employment. Their happiness was marred, however, by the death of an only son. This was a painful shock to Lucretia Mott. She had loved her son as earth's sweetest treasure. Kind and sympathizing



Lucretia Mott.

friends were about her with their playing and prattling children, but the sensation of loss, sorrow, and solitude rested heavily upon her and chastened her. She saw that in every home there was mourning, that *her* sorrow was common to the whole human race, and one day she arose in meeting and prayed for divine aid and guidance.

She now became a close student of the Bible, and began also to extend her knowledge by reading thoughtfully the best works on theology, philosophy, and science. She was distressed at the sight of slaves being driven through the streets chained together to be sold to different masters, husband, wife, and children forever separated. With a deepening sense of the wrong, she bore testimony against the iniquity of the slave traffic, declaring that man had no property in man, that the negro was a human being, and God was the Father of all. Guided by the "still, small voice," possessed of the resolute will that characterized her ancestors, and firm in the faith of the inherent rights of the human family, she bravely stood up in defense of the poor, ignorant, and despised African slave. Slaveholders came to hear this "impertinent Quakeress," and were moved by her arguments and her sincerity. They saw that the theme burned upon the altar of her soul. Although many slaveholders denounced her doctrines, yet they felt that she erred only in her zeal; for her tears showed tenderness for the slave, not bitterness against the master.

Believing that in organization there was greater power than in individual effort, Lucretia Mott was foremost of that noble band who met in convention in the Adelphi building, Philadelphia, to found the American Antislavery Society, of which she was the first woman speaker. The

presence of women and their speaking at these meetings incensed the mob, and deeming it best to withdraw from the convention, these brave women finally formed an auxiliary branch of the society, known as the Female Anti-slavery Society, with Lucretia Mott as president, and Mary Grew as secretary. They knew so little about governing assemblies that they called upon James McCrummel, a colored man, to aid them. It was derisively asked, "What can those four women do when for one hundred fifty years the most powerful thinkers and speakers have failed?" But with Lucretia Mott there was no such word as fail, and from her enthusiasm her sisters gathered strength and inspiration.

Many times the lives of Lucretia Mott and her brave sisters were in danger from an angry mob. One day after she had addressed the convention and gone home, a mob resolved to kill her. She received the message as only a martyr to a great principle can. She sent her children away and then sat down to await her fate. Among the rioters there was one who did not want to see her injured. Proposing to lead the crowd, he neared the house of Lucretia Mott at Ninth Street, between Race and Vine streets; but instead of going toward the house, he crossed Ninth Street and went on up Race Street to another house, on which they wreaked their vengeance. On another occasion the mob broke up the convention and burned the hall, which had been consecrated to "Liberty and the Rights of Man." But these women faltered not, and met the next day, at the suggestion of Lucretia Mott, in a schoolhouse, and here they renewed their pledges of fidelity to the cause of liberty. When she was lecturing in

New York a mob broke up the meeting, and as Lucretia Mott walked out of the hall she laid her hand on one of the roughest of the crowd, and asked him to see her to a place of safety. This he did, not knowing who she was. He afterwards said of her that she was a very good and sensible woman.



Lucretia Mott's House.

In 1840 Lucretia Mott went to the World's Convention at London to debate upon the slavery question, but that august body would not permit a woman to take part. Nevertheless, they recognized in this "worthy woman of Philadelphia" "rare intellectual talent and excellent judgment," and they saw that, although modest, she was forward in every good cause, and firm upon all questions pertaining to the rights of humanity. In consequence she was enter-

tained by prominent persons, Christian and literary societies, and spoke to delighted audiences. On her return to America she presented her views before the legislatures of New Jersey, Delaware, and Pennsylvania. It is said that she exerted such a powerful influence in Philadelphia that a famous lawyer felt it necessary to request her to leave the court room while he was urging the sending of a slave back to his master. Years after, this lawyer changed his political opinions, and when asked why he dared do so, he replied: "Do you think there is anything I dare not do after facing Lucretia Mott in that court room?" She visited President Tyler, who talked with her freely upon the slavery question, and while traveling in the South, especially in Kentucky, she held vast audiences, many of them slaveholders, spellbound by the simplicity and sincerity of her arguments. Thus the cause of emancipation grew, aided by these energetic women of Philadelphia, until it produced a war, which ended only with the Emancipation Proclamation of Abraham Lincoln, and the overthrow of the institution of slavery.

When the Civil War was over and the battle for a great principle was won, Lucretia Mott attended the celebration of the old Pennsylvania Abolition Society. She was greeted by a vast audience, who, when she appeared on the platform, arose and with one voice saluted her with round after round of applause. In her modest manner she said she thought herself a "very much overrated woman," and added, "It is very humiliating."

Lucretia Mott advanced extreme views upon the subject of woman's rights in relation to property, marriage, society, and education. It was while attending the

World's Convention at London in 1840 that she felt more keenly than ever the injustice done to womankind. As she and Elizabeth Cady Stanton walked out of the convention they agreed to call a woman's rights meeting upon their return to the United States. While on a visit to Auburn, New York, Lucretia Mott again met Elizabeth Cady Stanton, and they called a convention at Seneca Falls, New York, under the name of the Woman's Rights Association, the object being "to discuss the social, civil, and religious condition and rights of women." Of this organization James Mott was chairman, Mary McClintock secretary, and Lucretia Mott chief speaker. She told of woman's wrongs, and hoped that the time would come when the walks of life would be open to all alike, and when women might speak and act by natural right, and not by sufferance. The question was opened for public discussion, and she answered all objections with wit, tact, and delicacy. The press and the pulpit were unsparing in their denunciation of her principles, and the public derided the convention as a body of fanatics, whose desire it was to "take woman out of her sphere, and thus unsex the race." The women of Philadelphia and the United States will ever owe a debt of gratitude to Lucretia Mott and Elizabeth Cady Stanton for their advocacy of equal rights.

Lucretia Mott favored an antisabbath association, declaring that all days and all times should be devoted to that goodness which is required of us—"to do justly, love mercy, and walk humbly." She was a member of the Pennsylvania Peace Society, and acted as its president for ten years. In this capacity she advocated that a peace congress be appointed by the civilized nations to adjust

national disputes. She was devoted to the cause of our free public school system and of universal education, declaring ignorance to be a crime. She held that in education and suffrage there should be no distinction of race, sex, creed, or color, and said that "the mingling with all classes, without distinction, when I went to public school, gave me a feeling of sympathy for the patient and struggling poor which but for this experience I might never have known." She bore testimony against intemperance, and to an inebriate farmer she once said: "I know thy human nature is not changed in a moment, but thee must bridle, curb, and handle it for years with that care and firmness required to break a colt." She summed up marital relations as follows: "In the true marriage relations the independence of the husband and wife are equal, their dependence mutual, and their obligations reciprocal."

On the 30th of May, 1867, Lucretia Mott, although over seventy years of age, attended a convention in Boston to "consider the conditions, wants, and prospects of free religion in America." Next to the antislavery struggle no cause seemed to her more important than liberty of conscience and its expression, and on this memorable occasion she reviewed the rapid growth of religious freedom and indorsed the new movement. With formulas she had no patience; she thought theology the invention of men, selfish, sectarian, and gloomy. It degraded the natural and fettered the spiritual. It prevented criticism, checked inquiry, and therefore proscribed intellectual development. But the science of morals had for her a peculiar charm. To do good, to ascertain the right by reason, and then to do it with decision and energy,

was her creed, and her faith was based on the simple teachings of Jesus.

On January 26, 1868, her husband, James Mott, died, and on this occasion Lucretia Mott said: "I do not mourn, but rather remember my blessings and the blessing of his long life with me."

After a most active life in the service of humanity, Lucretia Mott died November 11, 1880. Thousands attended her funeral, and as that vast throng stood about the grave in Fairhill Cemetery some one impulsively asked: "Will no one say anything?" The reply was: "Who can speak? The preacher is dead."



FAIRMOUNT PARK.

FAIRMOUNT PARK is the largest city park in the United States, and has an area of 3,353.09 acres. It is the second largest city park in the world, and is exceeded in extent only by the Prater in Vienna, Austria, which contains 4,270 acres.

When William Penn arrived in his new city, Philadelphia, he rode out to the western limits and found a high hill at the terminus of what is now known as Callowhill Street. The land was so beautifully situated, possessed such a commanding view of the river, and was encircled by such grand forest trees, that he named it "Fair Mount." He thought it a proper place for "a gentleman's country seat," and said that he had his "eye upon it" for a building site. Richard Castleman, a gentleman of culture and

a writer of Philadelphia history, wrote as early as 1710: "Fare Mount is a charming spot, shaded with trees, on the river Schuylkill." In July, 1770, Tench Francis sold this land to Robert Morris, who in the following year built a house upon it, improved the grounds, and named it "The Hills." This property consisted of two separate hills, one where the Fairmount reservoir now stands, called Quarry Hill, and one where the observatory now stands, called Lemon Hill and Sedgley. After Robert Morris failed, a part of this estate, consisting of forty-five acres, now known as Lemon Hill, became the property of Henry Pratt, a wealthy Philadelphia merchant, who remodeled and adorned it, and in 1831 we read that Pratt's gardens were "the wonder and delight of the citizens of Philadelphia."

As early as December 18, 1811, two prominent Philadelphians suggested that the city purchase Quarry Hill, and in the following year five acres of this land were secured for "a city waterworks and for park purposes." This was the beginning of Fairmount Park. In 1828 an additional purchase of nineteen acres was made. On July 24, 1844, Lemon Hill, consisting of forty-five acres, was purchased of the trustees of the United States Bank by the city authorities, and by them leased as a summer garden until September 15, 1855, when it was dedicated by the city to public use as a park. In 1852 Solitude was bought of Granville John Penn. In 1857 a tract of thirty-four acres adjacent to Lemon Hill, and known as Sedgley, was purchased by a few public-spirited citizens, and incorporated in the park. In 1866 four persons, hearing that the property now known as Lansdowne, con-

taining one hundred forty acres, was for sale, purchased it and offered it to the city for the cost price, and the offer was accepted.

The following year, 1867, a park commission of ten persons was appointed by direction of the city authorities. Their duty was to purchase and improve the park grounds,



Washington Monument.

lay out walks and drives, protect historic mansions and ancient forest trees, erect statuary, etc. By an ordinance of city councils, 1867, the valley of the Wissahickon was appropriated to park purposes, with the intention of preserving the purity of the city water supply. The following year, 1868, George's Hill, containing eighty-three acres, was presented to the city by Jesse and Rebecca

George. Gradually other lands on each side of the Schuylkill River and Wissahickon Creek were acquired and incorporated in the park. The last purchase of land for park purposes increased the area of Fairmount Park to 3,353.09 acres.

Fairmount Park is divided by the park commissioners into four parts—Old Park, East Park, West Park, and Wissahickon Park. The Schuylkill River divides the East Park from the West Park, while the Wissahickon Park lies on both sides of the Wissahickon Creek, a tributary of the Schuylkill.

Old Park, as its name indicates, was the first land purchased by the city of Philadelphia to be used for park purposes. As the visitor enters this part of Fairmount Park at Green Street, where a magnificent monument to General Washington has been erected by the Society of the Cincinnati, he passes over a roadway lined with stately trees that have stood here for more than a century. Farther on is a heroic statue of Abraham Lincoln, which was erected through the influence of Anna Dickinson, at one time a school-teacher of Philadelphia, and a distinguished lecturer. On one occasion she delivered a lecture on Abraham Lincoln, the proceeds of which, one thousand dollars, she devoted toward erecting this monument. Near the Lincoln monument is one of the four celebrated mineral springs of Fairmount Park. William Penn knew of this spring, for he said: "There are mineral waters, which operate like Barnet and North Hall, that are not two miles from Philadelphia." Along the river drive, just opposite the statue of Lincoln, is a row of cottages erected by the Schuylkill Navy, and near by, under a rustic canopy,

a sandstone group with Tam o' Shanter as the central figure.

As the visitor passes up the road to the right he comes to the fine old Lemon Hill mansion in which Robert Morris resided. When

the British soldiers entered the city, Morris, fearing for the safety of his family, had all his furniture packed, and his horses and carriages ready to leave at a minute's notice. Here he entertained the chief men of this and foreign nations during the period of the Revolution. Al-



most every day in the summer of 1787 Washington rode out to The Hills, dined and drank tea with the Morris family, and the tree still stands under which Washington and Lafayette in company with the great financier passed their leisure hours.

During the summer season Lemon Hill is a favorite playground for children, and concerts are given there for the entertainment of the public. A short distance from the

mansion is the statue of Morton McMichael, at one time a prominent citizen of Philadelphia, and just beyond is "General Grant's Cabin," used in the Civil War as his headquarters at City Point, Virginia. Near here is a guard-house, formerly the stables of the Sedgley mansion. The



The Lemon Hill Mansion.

Sedgley property was owned successively by William Crammond, Samuel Mifflin, and James Cowles Fisher, all prominent Philadelphians. Just north of this building is the statue of Baron von Humboldt, the German scientist; and at the intersection of a driveway with Girard Avenue is a statue of Joan of Arc. This completes the tour of Old Park.

Crossing Girard Avenue, we enter East Park, with its pleasant drives, famous river road, and historic man-

sions. The river road passes by the Schuylkill waterworks, through the tunnel, by the Grant monument, northwest under the Columbia Bridge, and on past Randolph by the foot of Laurel Hill to the Wissahickon.

The upper drive leads out Thirty-third Street to Oxford Street. Nature and art have united in perfecting and adorning this part of the park. Here is Fountain Green, once the home of John Mifflin, one of the first settlers in Pennsylvania, who settled here in 1680; and to this land Penn made him a deed in 1684. For



Grant Monument.

many years this property remained in the possession of the Mifflin family as a summer residence. On this tract is the largest and coolest spring in the entire park, and the beautiful shade trees make it a popular summer retreat. Upon the hill just beyond the spring Richard and Sarah Smith erected, in 1898, a large and handsome memorial building as a children's playhouse.

South of this tract, across the ravine, is "The Cliffs," built by Charles Henry Fisher in 1745, while north of this tract, in the days of Penn, was the Orion property, purchased from the Indians and settled upon by William Orion, a "quarreling blacksmith," who claimed all the adjacent tracts now known as Mount Pleasant, Rockland, Ormiston, Edgely, and Woodford.

North of Fountain Green is one of the most notable estates and mansions in East Park, known as Mount Pleasant, or Washington's Retreat. The mansion is on the brow of a hill near the railroad, and overlooks the river, to which there was at one time an underground passage. Captain John MacPherson, a privateer merchant and mariner of Philadelphia, and the publisher of one of the first Philadelphia directories, purchased this tract, and in 1761-62 built "Clunie," or "Clunice," the present Mount Pleasant mansion. John Adams, dining here in 1774, said: "It is the most elegant seat in Pennsylvania." In 1777 Captain MacPherson leased the property to the Spanish minister, Don Juan Miralles. When Benedict Arnold married "Peggy" Shippen, the beautiful Philadelphia belle, he purchased Mount Pleasant, subject to the Spanish minister's lease, and paid for it eighteen thousand pounds, or at least promised to do so. He intended it as a wedding present to his wife, and reserved only a life interest in the property. Within a year Arnold turned traitor. Mount Pleasant was confiscated, sold, and conveyed, October 6, 1781, to Colonel Richard Hampton by Joseph Reed, president of the supreme executive council of Pennsylvania. It was about this time that the "American god of war," as Baron de Steuben was called, obtained

a lease of the premises from 1780 to 1782. In 1783 Colonel Hampton sold the property to Blair McClenahan, a wealthy Philadelphian, who had in 1780 subscribed ten thousand dollars to feed the starving army of the Revolution. One year later, 1784, it was sold to Chief Justice Edward Shippen, father of "Peggy" Shippen. Judge Shippen sold it, February 10, 1792, to General Jonathan Williams, a member of Congress and the first superintendent of West Point Military Academy, who resided here until his death. In 1815 the property passed to his son, Henry J. Williams, an eminent lawyer of Philadelphia, who lived here many years. In 1868 the city assumed control of the property.

About a square beyond is Rockland, which probably derives its name from the character of its shore. This land was owned by John Lawrence, a prominent city official, from 1756 to 1765, and was then sold to Captain John MacPherson, and later to George Thompson, a merchant of Philadelphia, who built here, in the year 1810, a stone mansion of colonial type. On this property is a beautiful glen, cool and inviting on the warmest summer days.

A little farther to the north is Ormiston, a famous mansion, at one time the property of Joseph Galloway, a noted tory. At the close of the Revolution Ormiston was confiscated and sold to the trustees of the University of Pennsylvania, who transferred it to Joseph Reed, president of the supreme executive council of Pennsylvania. On April 26, 1793, his executors sold it to Edward Burd, prothonotary of the Supreme Court of Pennsylvania and son-in-law of Chief Justice Shippen, who erected on the

site a new house and called it Ormiston. For many years this property was retained in the Burd family by Edward Shippen Burd, whose wife founded the Burd Orphan Asylum, Philadelphia.

From Ormiston the road makes a detour, and on the high river bank is Randolph, formerly known as Edgely. It is situated one hundred feet above the river, is encircled by two ravines, and commands a fine view of West Park and Schuylkill River. This property was owned by Philip Syng Physick, an eminent Philadelphia physician, from 1828 to 1836. On the east edge of this tract, opposite Thirty-third Street, is the Arnest mansion, now occupied by the chief of the park guard.

Beyond, at the York Street entrance to the park, is Woodford, or the Coleman mansion, one of the most ancient houses in Fairmount Park. William Coleman was a prominent Philadelphia merchant, an original member of the Junto Club, a member of city councils and judge of the Supreme Court of Pennsylvania. A casting in the chimney, with the family coat of arms and date thereon, indicates that the house was built by him in 1742. The owner was a great friend of Benjamin Franklin, who said of him: "He had the coolest, clearest head, the best heart, and the exactest morals of almost any man I have ever met with." After his death in 1769 or 1770 it became the home of the Franks family. The daughters were noted for their wit and beauty, and the son for his patriotism; in 1784 he became the bearer of the ratified treaty of peace to England. Near this mansion are specimens of the famous Franklin tree, transplanted here from Bartram's garden.

The next place of interest is Strawberry Mansion, situated on the highest point in East Park, commanding a fine view of the park drives and the Schuylkill River. This land was given by William Penn to the sons of Swan Schute, a Swede, in exchange for the land at Wicaco, held by Swan's sons, whose title to the Wicaco



The Strawberry Mansion.

land was granted by a patent from the Swedish queen, Christina, in 1664. To the north of Strawberry Mansion have been other famous country seats, as Harleigh, Fairy Hill, and the New Laurels. From Strawberry Mansion we pass down a ravine and enter the river drive leading to the Falls of the Schuylkill. A short distance up this drive is the Laurel Hill Cemetery. From here to the Falls *the park is narrow, but the views of the river are pictur-*

esque beyond description, and the outlook is fine for a mile farther, to the Wissahickon Park.

Near the falls, on the east side of the Ridge Road, just outside of the park limits, stood for many years the home of Governor Thomas Mifflin, the "fighting Quaker." Near by, Joseph Neff, a pioneer schoolmaster of Pennsylvania, taught school for many years. Of this school and schoolmaster Mr. Keyser wrote:

" . . . Of all men who ever taught school he was the best beloved by his scholars. He read the rules laid down by Solomon backward, spared the children and spoiled the rods. He built the Temple of Science at the foot of the hill, and made it as easy to get there as to coast on sleds in winter. He was out of doors with the boys all summer; never had a hat on his head nor a cent in his pocket; never got tired running up and down hills; was the best swimmer and the best skater, and his boys the best swimmers and the best skaters in the whole neighborhood; he never had a book in his school, and could whistle through his fingers like a steam whistle. . . . So here to the memory of 'the Jolly old Pedagogue,' who first brought into this country the system of Pestalozzi, which revolutionized and humanized education, and the good influence of which is felt to this hour in all the common schools of America."

From the river at Falls Bridge, a fine view is obtained of the Schuylkill Navy's race course. Famous oarsmen, boat clubs, and college teams have rowed over this course, and when the river is frozen it is a favorite resort for skating parties. On the opposite side of the bridge is West Park, the largest division of Fairmount Park.

Among the historic mansions in this division of Fairmount Park, none is more interesting than Belmont, the home of a rank tory, William Peters, and his son, Richard Peters, a stanch patriot. The property originally consisted of two hundred and twenty acres, and according to the inscription on a stone in the end of the house, the building was erected by "T. W. P." in 1745. When the elder Mr. Peters went to England, his son took possession of the property and retained it until his death in 1828.

Richard Peters was a prominent man in the history of the United States, and was very popular with the people of Pennsylvania. He was Secretary of War during the Revolution, possessed the confidence of Washington and Congress, and acted as judge of the United States District Court for thirty-nine years. He was a distinguished agriculturist, and wrote extensively on the subject of agriculture, while he demonstrated his theories practically, in his gardens at Belmont. The judge was fond of society; he was genial and hospitable, always ready to tell tales with Robert Morris, feast John Adams, or sing a song with Benjamin Franklin. He enjoyed discussing agriculture with Farmer Breck, finances with Hamilton, military affairs with Washington, trees and plant life with Bartram, and statecraft with Jefferson and Lee. The Indians adopted him into their tribe, and called him "Tegohtias," the "talking bird," because he told them such pleasant stories.

Among the guests of Judge Peters were the most distinguished men of the time, Washington, Adams, and Jefferson, Talleyrand, Louis Philippe, Lafayette, Baron de Steuben, and others. In fancy we can see Washington



Belmont.

driving up the avenue, and upon his arrival at Belmont being received by the judge with every mark of courtesy. "In its beautiful gardens, beneath the shadows of the lofty hemlocks, he [Washington] would sequester himself from the world, the cares and torments of business, and enjoy a recreative and unceremonious intercourse with the judge." One day while they were sauntering in the gardens at Belmont, the judge handed Washington a large Spanish chestnut. Washington suggested planting it, and the judge made a hole in the ground with his cane, whereupon Washington dropped the nut, and the judge covered it with earth. This grew into a large tree and bore abundantly. On another occasion Lafayette, at the request of the judge, planted a walnut tree, which grew, and is still standing. The chestnut tree which Washington planted is

dead, but two of its descendants remain as fine, large trees. When on his last visit to Philadelphia Lafayette spent much of his time at Belmont. Thomas Jefferson was also a frequent visitor, and often rode on horseback to Belmont from his home at Gray's Ferry.

The graveled walks were lined with shrubbery, and along its drive in 1780 stood the grandest avenue of hemlock trees in America. An enthusiastic writer said: "The view from the hall door is worth a journey across the continent. It is one uninterrupted descending vista to the river, greensward, woodland, sunlight and shadow, holding and never wearying the gaze."

This mansion which Judge Peters built is still standing, and is now used as a restaurant. Here the visitor may see the original fireplaces and mantels, the coat of arms of the Peters family, and many other objects of interest.

Down by the riverside, east of Belmont, is a small, ivy-mantled house, hidden by forest trees. It is called "Tom Moore's Cottage," and here the sweet Irish singer is reputed to have lived during his visit to Philadelphia in 1804. He thus sings of this rustic home:

"I knew by the smoke that so gracefully curled
 Across the green elms that a cottage was near,
And I said, 'If there's peace to be found in the world,
 A heart that is humble might hope for it here.'"

Again he sang:

"Alone by the Schuylkill a wanderer roved,
 And bright were its flowery banks to his eye;
But far, very far, were the friends that he loved,
 And he gazed on its flowery banks with a sigh!"

South of Belmont is Lansdowne, at one time the property of the Rev. William Smith, provost of the College of Pennsylvania, who sold it to Governor John Penn, a worthy grandson of William Penn. John Penn, built a house and lived here in royal style from 1773 to 1787, part of which time he served as governor. Lansdowne mansion was a fine structure with Greek porticoes. A broad lane led from the main road to the mansion, and, it is said, a secret passage led from the house to the river. When the British army occupied Philadelphia, 1777-78, a part of the forces encamped on the grounds at Lansdowne, and after the Revolution Washington visited the Penn family at this place.

On the death of John Penn, Lansdowne became the property of Mrs. Penn, who deeded it to a relative, James Greenleaf, a partner with Robert Morris in real estate speculations. When they failed Lansdowne was sold by the sheriff to William Bingham, a wealthy Philadelphian, for fifty-five thousand one hundred dollars. He lived here with his young and beautiful wife, Anne Willing, the sixteen-year-old daughter of Judge Willing, also of Philadelphia. Mrs. Bingham was noted throughout the country for her beauty and influence, the elegance of her home, the taste and the aristocratic distinction of the assemblages which frequently adorned it. Mr. and Mrs. Bingham had two daughters and one son. It is said that Louis Philippe d'Orléans, afterwards King of France, was intimate with the Bingham family and offered himself to one of the daughters; but the father declined the royal alliance, saying: "Should you ever be restored to your hereditary position, you will be too great a match for her."

if not, she is too great a match for you." The daughters finally married the famous Baring brothers, English bankers. Of these Alexander Baring was raised to the peerage as Lord Ashburton, and was sent from England in 1841

to settle the northeast boundary question. The Lansdowne mansion was burned in 1854.

Westward from Lansdowne is George's Hill, on an elevated plateau two hundred and ten feet above high tide. Originally it was a part of the tract granted by William Penn to Hugh Roberts, an eminent Friends' speaker. The title remained in the family until his descendants,

Jesse and Rebecca George, presented eighty-three acres of the property to the city, in 1868, on condition that it remain a pleasure ground forever. On the occasion of this presentation Mr. George said: "This property has been the uninterrupted home of my ancestors for many generations. Your purpose will carry out my views." From this hill there is a magnificent view of the park and the city. At its base stands an allegorical fountain, erected by the Catholic Total Abstinence Union in 1876. The most imposing figure of this fountain is Moses smiting the rock, while the other figures represent Father Theobald Mathew, the apostle of temperance; Charles Carroll, a



Jesse George.

signer of the Declaration of Independence; John Carroll, the first Roman Catholic bishop in the United States; and Commodore John Barry, the first commodore of the United States navy.

Adjacent to Lansdowne is Sweet Briar, at one time the property of James Greenleaf, who built the mansion now standing, in 1798. Greenleaf failed, and the property was afterwards purchased by Judge Samuel Breck, who lived here for thirty-eight years, from 1824 to 1862. Judge Breck was a farmer, a merchant, a scholar, and a statesman. He loved children, and his home has long been their playground; surely his heart would be filled with delight if he could see the merry children at play on the grounds of his Sweet Briar mansion, seeking out the spring violets, the summer daisies, and the autumn goldenrod. When in the Senate Judge Breck signed the bill for the emancipation of slaves within the State; he drafted bills for a system of internal improvements; he aided in consolidating the Episcopal Church in America; but the greatest act of his life was the drafting of a bill for the common school system of the State. Judge Breck lived through the most eventful period of American history, and his life spanned almost a century.

South of Sweet Briar is a tract of land known as Eaglesfield, or Egglesfield. This property was formerly a portion of the estate of William Warner, whose ancestors had made a treaty with the Indians and settled here on the west shore of the Schuylkill long before William Penn came to America. Here the disciples of Izaak Walton, who styled themselves "The Colony in Schuylkill," afterwards "The Schuylkill Fishing Company of the State in Schuylkill,"

founded a fishing company in 1732, the oldest society of its kind in the United States. They paid "Baron" Warner for the use of the land and for the privilege of fishing, "three sun-perch fish annually." Baron Warner died September 12, 1794, and James Greenleaf purchased the property; but, unable to retain it, sold it to Robert E. Griffith, who erected an elegant mansion in 1798, and called it Eaglesfield. In 1810 Richard Rundle bought and further improved the place, but subsequently the mansion was destroyed.

Directly north of Girard Avenue on this tract is the Letitia or Penn House, built by William Penn for his daughter Letitia in 1682-83. It formerly stood on Letitia Penn's lot, Market Street near Second, but was purchased by the park commissioners and removed to Fairmount Park in 1889. Here it is preserved as the first brick building erected in the city of Philadelphia, the first American home of William Penn, and the first Statehouse in the province of Pennsylvania.

At the west end of Girard Avenue Bridge is Solitude, the home of John Penn, the poet, who was a cousin of John Penn of Lansdowne. When he arrived in America he bought the land where the Zoölogical Garden is now situated, and in 1785 built Solitude, a quaint structure still standing. In this house, which was "just big enough for a bachelor, and cozy enough for a poet," he shut himself up from the business world to write poetry. Solitude is now used as the office of the Zoölogical Society, and a confusion of animal sounds deprives it of all poetical associations. Southward of this property is Fairmount Bridge, the southern terminus of West Park.

The third division of Fairmount Park is Wissahickon Park, the most romantic and picturesque part of the entire tract. It is renowned for its beautiful legends, which have become a part of our natural romance, and the stories of the queer ideas held by the people who lived in this romantic place are as dear to the citizens of Philadelphia



Entrance to Wissahickon Park.

and the people of Pennsylvania as is the story of Rip Van Winkle to the people of New York. In a journey through this part of the park we follow the Wissahickon drive six and seven-tenths miles till we reach the county line. As we enter the park we leave the sunshine, as well as the noise of traffic, to the outside world. In the deep recesses of this ravine we feel the majesty and power of nature, and

forget for the moment that just over the hilltops on each side is the bustle of business. Trees grow close to the water's edge; vines are pendent from the boughs; huge rocks that have long since broken loose from the maternal hills have rolled down their sides, and are now covered



On the Wissahickon.

with moss, from under which little springs start forth, winding their way through miniature valleys to mingle with the waters of the Wissahickon.

We enter Wissahickon Park by way of the drive, where the pier of the Norristown railroad bridge rests on the northwest bank of the Wissahickon Creek. Tradition says that on this site stood a flour mill in the days of the Revolution, and that the owner ground glass or plaster

with the wheat, and furnished the mixture to the patriot army with the intention of killing them. For this crime some of Washington's soldiers came and hanged him on a sycamore tree in front of his mill. It was here that General Armstrong's corps attacked the Hessian and British soldiers, October 4, 1777, while the battle of Germantown was in progress.

One fourth of a mile farther up the drive is Wissahickon Hall, now a shelter and a guardhouse. Within view is Maple Spring Hotel, a cozy and comfortable park restaurant. Its occupant has carved grotesque figures of animals and birds out of the laurel native to the soil, and with these has decorated his home. Beyond this is the site of a log cabin, while opposite is a footbridge, and a short distance above, a carriage bridge. Across the stream and just outside the park limits in Roxborough is the Hermits' Spring, walled up by Kelpius, and also a cedar tree which he planted.

Near by are abrupt bluffs, and the most prominent of these is Lovers' Leap. It derives its name from an Indian legend, to the effect that a mighty Indian chief promised his daughter in marriage to the warrior who could outrun his competitors. The young Indian whom the girl loved was not the winner, but a wiry old warrior gained the day. Overcome by grief, the defeated lover and the devoted maiden gained the summit of the rock, plunged into the waters below, and were drowned.

From here there is rather a steep grade to the six-mile stone. At this point Paper Mill Run enters the Wissahickon, and here Nicholas Rittenhouse had his grist mill. Just above Paper Mill Run is Rittenhouse town, a group

of plain substantial houses; close beside an old bridge to the right is one more quaint and picturesque than all the others, and in this ancient structure is a stone tablet inscribed, "C. W. R., 1707"; here David Rittenhouse, the famous philosopher and astronomer, was born. This old homestead, now included in the park limits, is standing in good condition and tenanted. On Paper Mill Run the first paper mill in the country was erected about 1690 by William Rittenhouse, the great-grandfather of the philosopher David Rittenhouse. A portion of this land near Tulpohocken Street, Germantown, now in the park, once belonged to the Queen of Spain. A short distance from the junction of Rittenhouse Avenue with the park drive is the Blue Stone Bridge, at the south end of which are a dam and the remains of an old race which mark the site of a mill. Just beyond the west end of the bridge, hidden behind the hillside, is Lotus Inn, a popular summer resort.

Northward the park road is comparatively level; the east shore of the creek becomes more steep, and the narrow trails more difficult to follow, until they cease at Mom Rinker's Rock. There is a legend that Mom Rinker was a witch; that she rode to the moon on a broomstick; that she drank dew from acorns; that she had an evil eye that soured the neighbors' milk, and that she fell from this cliff and was killed. It is no doubt true that she brewed strange decoctions from the herbs, roots, and bark of the trees, but the rest of the story is fanciful. Upon the height from which she is said to have fallen stands a statue of William Penn, with a single word, "Toleration," cut in bold letters on the pedestal. This statue was the gift of the

Hon. John Welsh, ex-minister to England, who at one time owned this land and gave it to the city for park purposes.

One fourth of a mile farther on is Kitchen's Lane, which leads to the Monastery, formerly the home of monks of the Seventh-day Baptist order. Three members of this society in the year 1737 "built a house in the valley one mile from Germantown," into which they moved in October of the same year, and the east end of this house is supposed to have been built by them. "The west end, a large three-story house of dressed stone," with an old-fashioned hollow cornice, was built soon after 1747 by Joseph Gorgas, "at his own proper cost and charges," as recited in his deed to the property, 1752. Mr. Gorgas was a Seventh-day Baptist, and "hither were gathered congenial spirits like himself, and here they held sweet communion." In 1739 the last of these monks went to join the "solitary ones of Ephrata." It has been asserted that John Kelpius, the leader of the Society of the Woman in the Wilderness, and his forty disciples built the original monastery. There is no evidence, however, that Kelpius ever lived here. He was not the founder of the Seventh-day Baptists. His sect was scattered, and the society did not long exist after the death of Kelpius in 1708.

No one lives in the Monastery now, but the house is cared for by the park commissioners. The guard at the entrance of Kitchen's Lane holds the massive key, and with a lantern leads the way through this curious relic. Around the house about a half acre of land is walled in, indicating a graveyard, which, it is said, belonged to the monks.

Beyond the Monastery, near Livezy's Lane, are caves

once supposed to have been the abode of hermits. One is natural, but two others are artificial, and were probably made by prospectors for minerals. The largest is about thirty feet in depth, five and a half feet in height, and about the same in width. At Livezy's Lane we cross the bridge, and a half mile beyond, by the bridle path, is Livezy's mansion, which, it is claimed, was neutral ground, where British and American officers met on terms of intimacy during the winter of 1777-78. Above here the Cresheim Creek, a wild stream with wilder legends, enters the Wissahickon. On the steep hillside is a rustic bridge overlooking the Wissahickon, and a small tributary, which flows into it among great masses of huge rocks and under tall pines, making a dark pool called the Devil's Pool, which was supposed by the superstitious to be bottomless. It was in this valley in 1776 that a body of patriots from Roxborough met for the last time before entering the service of the Continental army. Fathers, mothers, sisters, wives, and sweethearts came here with their loved ones to bid them Godspeed, and here they prayed to the God of their fathers for success in the cause of liberty.

Just beyond is Valley Green, a quaint old wayside inn, and above this is Happy Valley, where the water falls over rocks several feet in height, forming beautiful cascades, and then rushes on to the Wissahickon. A half mile beyond Valley Green is the first public fountain erected in Philadelphia. It was placed here in 1854 by two philanthropic citizens. Over the basin is the inscription, "Pro bono publico," and beneath, "Esto Perpetua." A half mile beyond, at the east end of Rex Bridge, is Indian Rock. Its summit is crowned by the heroic effigy

of an Indian carved in wood and painted in gaudy colors. This figure is said to represent Tedyuscung, the last of the Indian chiefs to leave the shores of the Delaware. It represents him in the act of stepping forth upon his journey toward the setting sun, with his bow and spear in hand, and a plume of eagle feathers on his brow. Northwest the ravine is deep and the hills are steep; the valley winds toward Chestnut Hill, the northern terminus of Wissahickon Park, and our journey through the park is ended.

One of the most important utilities of Fairmount Park is its waterworks. The total reservoir capacity of the city is 1,417,860,000 gallons, and its pumpage capacity is 399,040,000 gallons daily. Of this 321,290,000 gallons are pumped out of the Schuylkill River within the park limits. From the inception of Fairmount Park it was the intention of the city authorities to acquire lands adjacent to the Schuylkill River and Wissahickon Creek in order that the purity of the city water supply might be preserved. As early as 1819 council ordered the erection of a great dam, and wheels were placed in a race, and these pumped the water up to Fairmount reservoir, July 1, 1822, about a hundred feet above tide. The man who did this work was Frederick Graff of Philadelphia, and near the reservoir is placed a memorial statue of this famous engineer.

The public buildings of Fairmount Park are costly, and the designs of many of them are admirable. Horticultural Hall and Memorial Hall especially deserve notice. These buildings are memorials of the United States Centennial Exposition of 1876.

Horticultural Hall, the larger of these two beautiful buildings, is situated on the original Lansdowne tract in West Park, south of Belmont. It covers more than an acre of ground, is built of fireproof material, and is used as a forcing house for the propagation of rare and valuable plants, and as a storehouse for the magnificent tree ferns and other tropical plants which delighted the millions of



Horticultural Hall.

visitors during the Centennial Exposition. To every plant loving visitor it is a source of delight. The visitor in summer never fails of being charmed, for the lawn about the hall, as well as the interior, is beautifully laid out in flower beds and adorned with imposing statuary. Some of these deserve special mention, as the granite statue of Dr. John Witherspoon, at one time president of Princeton College and a member of the Continental Congress;

a monument commemorative of "Religious Liberty," erected by the Hebrews; a statue of the poet Goethe, and also one of Schiller, erected by the Germans; and a statue of Columbus, erected by the Italians; while within the hall is the beautiful statue "Il Pensero."

A short distance southwest from Horticultural Hall is Memorial Hall. Its erection began July 4, 1874, under



Memorial Hall.

the direction of the State legislature, which contributed one million dollars, and of the councils of Philadelphia, which contributed five hundred thousand dollars, toward its erection. The building was completed March 1, 1876. Like Horticultural Hall, it is built of iron, glass, and granite. It is situated on an elevated plateau one

hundred and sixteen feet above the river, and is unsurpassed in design and finish by any art building in this country. It has well-proportioned galleries and finely lighted pavilions, and accommodates eight thousand persons. Memorial Hall was occupied by art exhibits during the Centennial Exposition, but now it is under the control of the Pennsylvania Museum and School of Industrial Art, and is occupied by their exhibits. Here are exhibited the Pompeian collection of paintings, illustrative of Pompeian life; also the Wilstach collection of paintings; the Bloomfield-Moore collection from every department of art; the Hector-Tyndale collection of pottery and porcelain; the old German ironwork, the rare glass from Vienna and Venice, and many other objects of interest in art and history.

The grounds surrounding Memorial Hall are beautifully laid out and are adorned with flower beds and statuary. Among the latter is the heroic bronze statue of Major General George Gordon Meade. Two Pegasi, or winged horses, guided by Calliope and Euterpe, the muses of epic and lyric poetry, guard the entrance.

The Zoölogical Garden is situated at the west end of Girard Avenue Bridge, and is one of the most attractive, interesting, and instructive places in Fairmount Park. It is directed by the Zoölogical Society, which was incorporated in 1859, and it was opened on the grounds of Solitude July 4, 1874. This garden contains a large and varied collection of wild animals.

The works of art in Fairmount Park are imposing and rare. They have been placed there by the earnest efforts of the friends of the park, citizens of Philadelphia, and

various organizations, among which is the Fairmount Park Art Association, incorporated by the legislature of Pennsylvania February 21, 1876. The object of this society is to accumulate a fund which will be employed in adorning the park, and this enterprise has proved eminently successful. Memorial statues, costly pictures, and busts have been procured and placed throughout the park by these pioneers of artistic taste, and thus Fairmount Park has become the rival in art of other noted parks of the world.

Many other objects of interest are found in Fairmount Park, such as birds, fishes, plant life, and minerals. The birds of the park vary in number with the seasons of the year. Most of them are summer visitors, coming with the south wind and leaving for a warmer climate with the first cool breeze from the north. Some thirty varieties of varied plumage and song are seen and heard from May until October. Others come with the first frosts from the north, and stay with us through the winter. Others, again, are migratory, such transient guests that they scarcely stop to feed or tarry for the night. The bluebird, quail, robin, meadow lark, English sparrow, and wren, and their relentless enemies, the hawk and owl, are perennial residents.

The flora of the park is remarkable for its extent and variety. Thousands of trees are set out in the park annually, and many choice specimens are among them. The trees and shrubs are grouped together, so that the student may see their natural affinity at a glance. There are some three hundred families of flowers, and each variety has its garden spot. The ferns grow naturally on the

hillsides and in the rocky and wooded ravines; the spring violets are found everywhere; the buttercups in June, and the asters in August, make a flower bed of the river meadows, while in September and October the hills are ablaze with goldenrod. The first flower to peep forth from the snows of winter is the trailing arbutus on the hills of the Wissahickon, and the black and red berries at Belmont cling to their stems till late into the winter.

For the mineralogist and geologist the park and its vicinity are full of attractions. Many varieties of minerals have been found in the park inclosure, some of which are very rare.

In the enjoyment of this trip through Fairmount Park we ought not to forget the achievements of the park commissioners through the many years of its development. By their earnest efforts and untiring zeal they have bequeathed to the citizens of Philadelphia an unexcelled pleasure ground, an ideal children's playground, and a famous health resort. Surely they have carried out the sentiment of one of the early park commissioners who said: "We have and will keep this park; we will improve and love it; it shall be our pride and perpetual enjoyment; it shall be for us 'a thing of beauty and a joy forever.'"

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